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MEMOIR OF THE REVEREND HANS
EGEDE, NORWEGIAN MISSIONARY
TO GREENLAND.

(Concluded from page 7.)

Two families had spent the winter of 1724, in the houses belonging to the mission, and during that time had been taught to comprehend some of the doctrines of Christianity. They would have submitted to baptism; but Mr. Egede could discover in them no signs of a change of heart, nor of any spiritual emotion, and was, therefore, obliged to allow them to depart as insensible as they came. However, two boys were persuaded to stay with him, and were afterwards sent to Copenhagen, that at their return, they might, by their representations, induce their countrymen to form a more favourable opinion of Denmark, than they had hitherto obtained from the conversation of foreigners. During the next year, 1725, one of these Greenlanders, called Poek, returned, his companion having died on his journey to Bergen. Poek gave such a description of the kingdom of Denmark, of the royal family to whom he had been presented, of the splendour of the court, and of the magnificence of different buildings, as filled his countrymen with astonishment. What they heard of the grandeur, and military power of the King, awoke in them a novel train of reflections, as they had hitherto been accustomed to regard that person as the richest, and most powerful, who could catch the greatest number of seals. These reflections assisted them in

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forming a more correct idea of God, the supreme Lord over all kings. But much as Poek was pleased with Europe, he soon evidenced a disposition to return to his former mode of living.

The Greenlanders and their children, are very warmly attached to one another. It was, therefore, not without a constant succession of presents, and encouraging representations, that Mr. Egede was enabled to detain two boys, in order that they might afterwards be able to teach others. One of these was baptized just before his death, and the other was taken by Mr. Top to Nepisene, where a new settlement had been formed, and where he also was afterwards baptized by the name of Fredric Christian.

The language of the Greenlanders gave Mr. Egede very considerable trouble. His children, however, learned it more easily, especially its pronunciation; and by their assistance, he proceeded so far as to begin a grammar, and to translate some Sunday lessons from the Gospels, together with short questions and illustrations. He also made use of his eldest son in conveying instruction to the Greenlanders, because he could make himself more agreeable to them, and they could understand him better.

By the two ships which arrived this year from Bergen, he received the encouraging intelligence, that the company were determined to support the mission, and that Government had proposed to raise, by assessment, ten thousand pounds

for that purpose. Shortly after this time, the persons who had formed the colony at Nepisene returned, under the apprehension, that their provisions would fail. Their houses which had been erected at considerable expense, were soon after destroyed by some foreign traders.

In the beginning of June 1726, the colony were put into a state of great consternation. While a very considerable quantity of ice was driving along the coast, some of the people observed the wreck of a ship. This they conjectured was the vessel which they had expected from Norway; and hence, they concluded, that they had no provisions to hope for during the present year. With the view of procuring the means of subsistence, Mr. Egede, therefore, resolved to go with two *shallops* a hundred leagues northward, to the place where the Dutch fishers were accustomed to rendezvous before they returned. He arrived in five days; but as the fleet was to take a circuitous route by the American side of the fishery, he could procure but little from them. He agreed, however, with one of the Captains, that he should take on board the factor, and nine others, and that he should call at the colony, on his return from the coast of America, and take in the merchandize. Still there would remain twenty-one persons, and for these, reckoning all that had been obtained from the Dutch, there would be left only three barrels of peas, three barrels of oatmeal, eleven sacks of malt, and one thousand seven hundred ship-biscuits. Having expended the whole of their ammunition, they could shoot nothing, and their fishing succeeded badly. They wished to purchase seals, but the Greenlanders, who are by no means liberal when they see persons in want, would scarcely part with any. The proper quantity of bread for one man was now obliged to

be divided amongst eight persons. Their alarm was greatly increased by reports, brought to them by the natives, of the wreck of a ship, which they said they had seen. In addition to all this, on the 15th of July, they saw the factor, and his people, who they supposed had gone on board the Dutch ship, approaching the coast in a boat by themselves. Of this they were unable to conceive the meaning; but as soon as their friends had landed, they received the joyful tidings, that on their voyage they had fallen in with the ship bound for the colony, and that they had returned in her till within about twenty leagues, where she had waited for the dispersion of the ice. Four days after she arrived in the haven. Encouraging as this arrival was to Mr. Egede and his people, they were distressed by hearing, that another vessel, sent out early in the spring, had been lost, and that this would not venture to sea in August on account of the ice, but must winter at the colony. These things he feared would have an unfavourable influence on the company at Bergen. This apprehension proved to be too well founded, for when two ships arrived in 1727, they informed the colony, that the company at Bergen having found, that they derived no advantage from it, had entirely disengaged themselves from the Greenland trade. The King, however, notwithstanding its present gloomy aspect, had determined to carry it on, and had sent one of his commissaries to make the necessary inquiries respecting the Greenland traffic.

Mr. Albert Top had laboured four years with diligence, but his constitution appeared unable to endure the severity of the climate. It was, therefore, thought proper, that he should return to his native country, with a Greenland boy, in order that he might represent the present state of the mission, and

intercede for the necessary assistance. Mr. Egede had seen but little reason to hope, that the Greenland trade would ever be sufficient to support the mission. He was anxious, therefore, to find out some means by which it might subsist independently of foreign support. After a variety of schemes, he was obliged to satisfy himself with this consideration,—that perhaps God might be pleased to make use of some unthought of, or even improbable means for the advancement of his glory in the conversion of the Greenlanders. This was what he solely aimed at in this expensive, and, as yet, ineffectual labour.

In the mean time he assiduously proceeded in visiting the Greenlanders. During a famine, he sent for a family, who had entreated his help; but, in coming, their boat was cast away in a storm; the woman and her child were lost; and the factor, who had gone to their assistance, was saved with great difficulty. Mr. Egede now found the Greenlanders more inclined to attend to his instructions, and perceived in those who were dying, more seriousness, and a stronger desire to go to a better place. Even those who were in health, professed to exercise faith in God; because, as they said, he had heard their prayers, when they had nothing to eat, and when their lives were otherwise in danger. A few of them consented to stay with him; and had he been anxious to have a number of baptized *unconverted* heathens, he might have easily succeeded; for, once, when he was instructing them, having occasion to mention baptism, they all requested to be admitted to that ordinance, and wondered that he should doubt the sincerity of their faith, and of their love to God. But, alas! he had sufficient reasons for doubting; because, amidst all their professions of believing, and all their promises of continuing to

attend upon his instructions, he could not perceive the least change in their lives, nor the least conception or feeling of the depravity of their nature, and, consequently, no concern,—no longings of soul for a happier condition. Nay, he very often found to his sorrow, that their docility was only a hypocritical affectation, produced by fear or interest; for, the Greenland boys that were maintained by him, and the people that traded in the country, informed him, that the very persons who professed to believe every thing that he told them, in his absence treated his singing, reading, and praying, with the utmost derision, though, if reproved for this part of their conduct, they instantly feigned the greatest devotion.

Although the trade of the colony, and the mission had hitherto appeared so unpromising, that this intrepid and indefatigable missionary was, more than once, staggered with regard to his hopes of its continuance. He was, however, encouraged by a seasonable supply.

In the year 1728, four or five ships arrived, bringing materials, cannons, and ammunition for erecting a fort; together with a sufficient garrison, under the command of Major Paars, as Governor, and Captain Landorph, as Commandant, who were to protect both the trade, and those of the Greenlanders, who might desire their protection, against such vessels as should attempt to rob them of their whalebone and blubber. A considerable number of married persons were sent over from Copenhagen, consisting of masons, carpenters, and other mechanics. By these ships, Mr. Egede had the pleasure of receiving two colleagues, Mr. Olaus Lange, and Mr. Henry Miltzoug.

They now began to make preparations for the removal of the colony, from Hope Island to the

main land, four leagues to the eastward; but a contagious disorder broke out among the Europeans, so that the most useful of the people died. Thus a fatal blow was given to the design of establishing other colonies for cultivating the land. Yet the most dangerous occurrence that took place was the following. From the beginning, the emigrants, many of whom had been most imprudently taken from the common prisons, when they saw that Greenland was no land of Canaan, became discontented and fretful, and, at length, a mutiny broke out amongst the soldiers, which endangered the life both of the Governor and the Missionary. The latter, especially, was esteemed the cause of their transportation, and, their present wretched condition. Before this, he could have slept in the tents of savages; but now he was obliged to have a guard around his bed among those called Christians. It proved, however, a highly favourable providence, that the most dangerous persons were taken off by sickness. This mortality continued till the spring of 1729.

The Greenlanders were alarmed, upon witnessing such an accession of foreigners, especially of military men; in consequence of which circumstance, most of those who had resided near Good Hope, removed to Disko Bay. This was the result of sending *armed* men, and of raising fortresses: the mission was more hindered than promoted by them. Hopeless of the adults, after communicating on the subject with the Mission College, Mr. Egede, on the 11th of Feb. 1729, baptized sixteen children in Kokoer-nen. He then proceeded to baptize the children on the rest of the islands, as also at Kangek, his former place of residence. He was obliged to make use of the baptized Greenland boy, Fredric Christian, in communicating instruction to these children, and he frequently

sent him to different islands to read to the people, and to their children. He himself had now but little time or opportunity, for going to any considerable distance among the heathen Greenlanders. Many of the people had died, and the greater part of those that remained had gone to Nepisene, for the purpose of re-establishing that colony, and had taken most of the boats with them.

In consequence of the ships arriving very late, in the year 1730, the colonists were, once more, under serious apprehensions respecting provisions; and their fears were increased, by the loss of a shallop near Good Hope, laden with a supply. A boat that went to its assistance, was lost among the ice; and the greater part of the provisions on board another shallop, was thrown into the sea, in order that the people might be saved. However, on the 2d of Sept. the ship arrived at Good Hope; but, as the winter was fast approaching, it could not proceed to Nepisene. Houses were now erected in the valleys, where the Norwegians had formerly lived.

But, alas! Fredric the IVth died this year, and all these projects, carried on with so much zeal, labour, and expense, seemed, at once, to have received their death blow; for, when Christian the VIth perceived that the sums of money required for the support of these colonies were not likely to be reimbursed by the Greenland trade, and that, for ten years, the conversion of the heathen had presented a discouraging prospect, a royal mandate was issued in 1731, requiring that the colony should be relinquished, and that all the people should return. It was left entirely to the option of Mr. Egede, whether he would return, or remain in the country. In the latter case, he had permission to retain such persons, as might be inclined to stay, with as much provision as

would be sufficient for one year ; but he was expressly told, that he had no further assistance to expect. Under these circumstances, no one was inclined to remain with him. Thus, he would have been obliged to abandon, with a heavy and sorrowful heart, after ten years toil and labour, a situation attained with much anxiety and perseverance, and to desert 150 children whom he had baptized, had not the ship been too small to contain the whole of the stock belonging to the colonies. Owing to this circumstance, he was enabled to retain ten seamen, for whom he was allowed provisions for one year. He now undertook to carry on the trade at his own risk, by the agency of his second son ; and, though he had seen but little fruit arising from his labours, and had the painful prospect of being left without help from his native country, so unabating was his zeal, that he determined still to prosecute the important work in which he was engaged.

His two colleagues, the Governor, the officers, and all the people but the ten persons, mentioned above, left him ; and soon after, he received information, that the colony at Nepisene, had once more been demolished by foreign sailors, and all the goods destroyed. As his stay was now uncertain, and, especially, as he found that nothing was to be effected as to the parents, he discontinued baptizing children. He had requested, that different companies of children should be sent to him, that he might instruct them for a month together, in rotation ; but their parents refused to send them ; and when he paid them visits for that purpose, they hid their children, lest he should take them away and keep them ; so that he was unable to instruct them even in the houses of their parents. Besides, a long series of labours, disappointments, and anxieties, united with a disor-

der in his breast, had so harrassed and worn out this indefatigable missionary, that he was unable to travel, as he had done, among the heathen, and was, therefore, obliged to resign the instruction of them mostly to his son.

Although no further aid had been promised to the colony, the King, moved by the affecting representations of Mr. Egede, was pleased to send the necessary supplies in the year 1732 ; but, without any assurances as to its future support. During this season, the blubber trade was pretty successful ; and, had not the colony lost two of their largest boats, would have defrayed all the expenses of one year.

Having remained in a state of suspense, between hope and fear, for two years, Mr. Egede received by the ship, which arrived on the 20th of May, 1733, the joyful tidings, that the Greenland trade would be renewed, and the mission supported, and that for this purpose, the King had graciously promised an annual gift of four hundred pounds. With this vessel arrived Christian David, Matthew Stach, and Christian Stach, the first Moravian Missionaries to this country. By these brethren, Mr. Egede received a letter from the King, written with his own hand ; requesting that he would receive them in a kind and friendly manner, and forward, as much as possible, the object of their mission. To comply with this request, was perfectly congenial with the disposition of this worthy and devoted man. He not only received them in the most cordial manner, but rendered them most essential service, in reference to their acquiring the language of the Greenlanders. In short, he always behaved towards them as a true friend.

Towards the close of this year, a most terrible mortality prevailed, which threatened the destruction

of the whole nation. Two of the six Greenlanders, a boy and a girl, who had been taken to Denmark in 1731, returned to their native country by this year's vessel. The girl died at sea, and the boy, soon after his arrival, was taken ill. The disorder had the appearance of a slight eruption; but, after he had gone amongst the people, and infected them, he died in September. The next that followed him was the Greenland boy, Fredric Christian, a great favourite with Mr. Egede, whom, after nine years' instruction, he had been enabled to employ as a catechist among the children. He could speak Danish, could read, and had been of great service to Mr. Egede, while composing his Greenland Grammar, and translating the Sunday Lessons out of the Gospels. At first, no person knew the nature of the disorder, and, consequently, no precautions were used. At length, it was ascertained, that the fatal epidemic was the small pox. Upon making this discovery, Mr. Egede sent expresses to every part of the country, requesting the Greenlanders to remain in their own places. But all his admonitions were in vain. Those who had caught the disorder, but were not yet so ill as to be confined, fled into different parts of the country; and, as the Greenlanders were unaccustomed to refuse hospitality to strangers, the distemper spread in the most rapid manner.

These poor people, unused to this disease, were in a condition the most deplorable. As the small pox did not rise, and as the constitution of the Greenlanders is naturally hot, the fever was excessive. The persons afflicted, in order to allay the heat which they experienced, though warned against such a mode of proceeding, took large draughts of ice water, in consequence of which

few of them lived beyond the third day. Some stabbed themselves, others plunged into the sea, in order to put an end to their excruciating torment. One man, whose son had died, stabbed his wife's sister, under the idea that she had bewitched him. Even the Europeans had reason to apprehend an assault, as the Greenlanders accused them of being the cause of the disorder.

Yet, though the Greenlanders were involved in so much misery, and, though death stared them in the face, their obduracy continued. They evidenced no concern for the welfare of their souls. Some, indeed, cried to God in their distress; but when the disorder grew worse, they became impatient, uttering desponding and blasphemous expressions. It is easy to conceive, how good Mr. Egede would feel, and act under these painful circumstances. He went about continually, sometimes alone, and sometimes in company with the Moravian brethren, endeavouring to instruct and comfort the poor people. Most of the houses were deserted, and in others they found unburied corpses. In one of the islands, there remained only three little brothers, together with a sister, upon whom the pestilential disorder had already appeared. The father, having buried all the people in that place, laid himself and his smallest sick child in a grave, raised with stone, and ordered the girl to cover him with skins and stones, that he might not be devoured by the foxes and ravens. She and the rest of the children were then to live on a couple of seals, and some dried herrings that were left, till they could get to the Europeans. Upon hearing of this distressing circumstance, Mr. Egede sent for them to the colony. He received all the sick persons that applied to him. Many of them were touched with a grateful impression, by such evi-

dent proofs of love, especially one man, who, while in health, had always derided him. He said to Mr. Egede, before his death, "Thou hast done for us, what our own people would not do; for thou hast fed us, when we had nothing to eat; thou hast buried our dead, who would else have been devoured by dogs, foxes, and ravens; thou hast also instructed us in the knowledge of God, and hast told us of a better life." Our devoted missionary had also great joy in observing, in some of the children whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to that better life.

After continuing his exertions, in conjunction with the Moravian brethren, and three assistants sent in 1734 from Denmark, Mr. Egede returned to his native country, in the year 1736. So much has already been related of this extraordinary man, that nothing remains, but to mention the reasons of his departure, and some of the subsequent incidents of his life. After the mortality, mentioned above, it appeared to him, that his remaining in Greenland was likely to answer no important purpose. His children were growing up, and he wished to give them a suitable education. Besides, he was himself very sickly, and so enfeebled in body and mind, by great anxiety and incessant labours, that he was unable to fulfil his important office. When, therefore, only three assistants were sent over, as mentioned above, a number which he deemed insufficient, he determined to sue for his dismissal, that he might represent the state of the mission, in person, before the government, and procure a competent reinforcement for its successful prosecution. In 1735, he received his discharge, in the most gracious manner; but, as his wife was dangerously ill, he remained till the following year. It

pleased God to take this valuable Christian to himself, on the 21st of December. "All the praise and panegyric," said Mr. Egede, "with which I can crown her name, falls far short of what her piety and Christian virtue deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful helpmate she was to me, and what a tender mother to her children; let it suffice to mention, how willing and complying she was to submit to my will, as soon as she got an insight into the resolution I had formed, of forsaking my people and native country, to repair to Greenland, that I might instruct the ignorant inhabitants in the doctrines of Christianity. For, though friends and relations vehemently importuned her, that if she had any regard for her own, for mine, or for our small children's temporal welfare, she should dissuade and withstand me in this project, so absurd and frantic in the eyes of all men; yet, out of love to God and me, she was induced to join heart and hand with me in my undertaking; and, like a faithful Sarah, to go with her Abraham from her own people, and from her father's house, not to some paradise, but to a strange and disagreeable heathen land. And it is known to many, with what patience, nay, with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities we had to endure; nay, how often she comforted and cheered up my mind, when it was disheartened and depressed by such reiterated obstacles and repulses." "I have had occasion several times," says Crantz, "to mention this brave, magnanimous woman, whom I may with propriety call a Christian heroine; I will only add, that I never heard her name mentioned by the brethren but with the most respectful and tender impression, as indeed she treated them, upon all occa-

sions, as if they had been her children."

The grief occasioned by his loss, tended to reduce the bodily and mental vigour of Mr. Egede still further; and, at last, he was attacked by a troublesome and painful scurvý. At length, the ship arrived, by which he left Greenland, after fifteen years of hard, and, seemingly, unsuccessful labours. He preached his farewell sermon from Isaiah xlix. 4. "I said, I have laboured in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God." On the 9th of August, he set sail from Greenland, with his youngest son and two daughters. They arrived at Copenhagen on the 24th of September. Mr. Egede had taken with him the remains of his wife,

which were interred in St. Nicholas's church-yard. Soon after, he had the honour of an audience with the King, on which occasion, he delivered his sentiments in reference to the Greenland mission. He was appointed Superintendent, with the annual salary of £100, and ordered to found a seminary for students and orphans, to be instructed in the Greenland language, and educated for the missionary service in that country. He composed a Grammar and Dictionary of that language, into which he translated the New Testament, for the use of the mission, and the benefit of the natives. He published also a "Description of Greenland;" and closed his useful and honourable life, on the 5th of November, 1758, in the 73d year of his age.

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

AN ALLEGORY.

THE eulogists and the calumniators of the fair sex, are at no loss for materials to gratify their favourite propensity. Besides the diversity of costume and character which the living world presents to the eye of the keen observer, historians, biographers, essayists, and poets, furnish facts, ready for use, and adorned with all the graces of wit and eloquence. I have lately directed my attention, particularly to three females, who, though well known, are, perhaps, seldom graphically delineated, and never presented as Plutarch presents his heroes, in the way of comparison.

The first is a dark, ill-favoured, repulsive hag, whose brow is furrowed with wrinkles of care, whose pestilential breath diffuses infection, and whose very footsteps wither the blooming herbage, like an eastern blast. With faculties fitted only to do mischief, she goes

about sowing discord, mingling wormwood and gall, distilling and infusing poison, creating ferments, kindling and reviving the fires of strife and contention; and, in fine, committing ravages, particularly in families, which it would be painful to enumerate. Where she only visits some twice or thrice a week, it may easily be discovered by the traces which her foul feet and fingers, and the mephitic vapours which her tainted breath never fails to leave behind; but where she dwells, you will always find a desert or a dungeon. Her name is *Discontent*, she is the daughter of *Ingratitude* and *Envy*, blending and inheriting all the bad qualities of her parents.

The second is a virgin of sprightly air, remarkably garish and tawdry in her dress, as well as frivolous and flippant in her manners. There is a giddiness in her looks, and a certain wildness in her mo-

tions, which betray the inconstancy and fickleness of her character. Her discourse is always incoherent, and broken by frequent, irregular, and hollow bursts of laughter, and fitful flashes of merriment. Fond to excess, of novelty, she has long been the arbitress of fashion, and flies on the wings of holiday-delight to the race-ground, the theatre, the ball-room, and masquerade. I have observed, that her most fascinating addresses and allurements are directed to engage the young, and, in fact, she has generally a mighty influence over them. Yet she is as dilatory and niggardly in her performances, as prompt and magnificent in her promises. Her name is *Levity*: she is the child of Inconsideration and Voluptuousness. It is well known, that those who are most intimate with her in public, are, at intervals, in the seclusion of privacy, haunted by that hideous gorgon before described. To escape this tormentor, they fly again to *Levity*, who can give but a temporary relief, till descending at last into the vale of years, *Discontent* becomes their constant companion, and embitters the remaining part of the journey of life.

The third personage I have to mention, is a matron of sober, yet mild, lovely, and most attractive aspect. A sunny smile ever illumines her open and benignant countenance, her voice is music, her words have an agreeable sweetness, but none of the surfeiting ingredients of flattery, her apparel is neat and decent, and all her motions are easy and graceful. I know, indeed, we must not always trust to appearances. The most prepossessing mien and address, are sometimes found to conceal base and treacherous designs. The cautious reader may, therefore, eagerly ask, Who is she? What can she do? What will she give?—I reply, she can find the fairest side

of all objects, and place them in the best light, — can pick the choicest flowers and fruits from among thorns and thistles,—can season the most homely fare with an exquisite relish, and, in a word, can make every thing she touches, look well, wear well, and end well. She gives even to the shepherd, piping on the plains, or amidst the echoing mountains, a portion, compared with which, the wealth of *Croesus* was but dross. We call her *Cheerfulness*, and, though degraded by some, and slighted by others, her worth is above all praise. Is it asked, whence are her excellencies derived?—They are borrowed from religion. Religion lends her those placid, expressive smiles, those balmy, healing words, easy gestures, and winning graces, which make her so pleasant and profitable a companion. She gathers the products of *Zion's* hill, draws water, and drinks it fresh from the wells of salvation, and feeds upon that hidden incorruptible manna, that has the wondrous virtue of purging away the atrabilious humours, which, if uncorrected, generate acrimony, anxiety, and woe.

Reader, with this person I would recommend you to form an intimate acquaintance, if you have not done so already. Such an intimacy may certainly be secured; only invite her heartily, and make her welcome, and she will do you good all the days of your life. Recollect, however, it will be necessary, wholly to dismiss the meagre hag, and the flaunting virgin, before mentioned. This, perhaps, may not be an easy task, for they are, both of them, obtrusive and clamorous. *Discontent* will plead hard, and pretend, that when certain disappointments, and calamities, and cross incidents occur, her presence is indispensable. Be resolute, and bid her begone.—Tell her, whether your way be rough or smooth, intricate or plain, you

are determined not to have her for your companion; because experience has taught you, that she spoils every good, and aggravates every evil. *Levity* may affirm, that without her, you will be given up to torpor and tame uniformity; that she wields the wand of *Comus*, and can make the blood mantle, and the sluggish spirits rise at pleasure; that she possesses specifics entirely her own, capable of killing time, banishing thought, and curing the *tedium vite*. Listen not a moment to these pleas, but forthwith, and for ever, send her away. Then let *Cheerfulness* be your companion at home and abroad, by day and by night. Her good qualities will grow in your esteem. She will equally sweeten your solitude and your social intercourse, give a charm to your summer-morning's walk, and your winter-evening's fire; she will soothe your sorrows, lighten your labours, soften your path in the decline of life, and not desert you, even when entering the valley of the shadow of death.

AMICUS B.

PHILOSOPHICAL MISCELLANIES.

No. VII.

ELECTRICAL PHENOMENA.

ELECTRICITY considered as a science is of recent date. Some few facts belonging to it, were indeed known to the ancients; but these were so scanty, and so detached, that, till within the last fifty or sixty years, they were not so connected and arranged, as to assume any thing like scientific order. And though great discoveries have been made within the period mentioned, and much has been done towards perfecting a science so peculiarly interesting to every contemplative mind, yet much of it is still enveloped in mystery; and those whose talents, and whose researches qualify them best for understanding the subject, know

but little; it is probable, either of the essential elements of the electric fluid, or of the laws of its operation. However, enough has been done to gratify our curiosity, and to compensate those, who may think it worth while to put themselves in possession of the discoveries which have been made in this interesting department of nature.

The word *electricity* by which this science is designated, is derived from the Greek *ηλεκτρον*, by which the ancients meant yellow amber; in which electrical properties were first noticed by *Thales*, the Milesian, nearly six hundred years before the Christian era. But all that he knew of it was, that when this substance was rubbed, it would attract light bodies. Three centuries after his time, *Theophrastus* discovered that *tourmaline* possessed the same properties. Though this wonderful fluid existed from the creation of the world, and continued its wonted operations over the whole surface of the globe, yet nearly two thousand years elapsed after the last of these discoveries, before any further advances were made towards developing a science, which has of late years filled both the philosopher and the peasant with wonder and delight, by a display of its magnificent phenomena. At the commencement of the seventeenth century. Dr. *Gilbert* made some important electrical discoveries; seventy or eighty years afterwards, *Boyle* applied his great genius to this subject with success: *Otto Guericke*, who was his contemporary, did still more; it engaged the attention of the immortal *Newton*; but his mind was too intensely employed on other subjects to allow him leisure for this; *Haukeesbee*, *Grey*, and others, pursued this science with avidity, at the beginning of the eighteenth century. About fifty years afterwards, Dr. *Franklin* appeared,

who, by his patient and diligent researches, advanced it nearly to its present state, and taught mankind how to protect their dwellings against the ravages of lightning, and how to disarm even the thunder storm of its terrors.

That the electric fluid is really a substance, there can be no question; but of what nature, is not yet known. However, the ablest philosophers seem to agree in considering it elementary fire, and the same thing as solar light. But if this be the fact, it appears to possess, in combination with it, some other matter which renders it capable of being recognized by the sense of smelling; and, from the similarity that there is between the scent of the electric fluid, and that of sulphur, it is probable that it may be combined with that substance. Elementary fire or solar light combined with sulphur, or some similar body, may therefore constitute the electric fluid. Like these substances, it is capable of igniting combustibles, of emitting light, and giving other proofs of identity; while, unlike them, it occasions sulphureous effluvium. What has been recently called the galvanic fluid, may be considered as the same with the electrical, varying indeed in some particulars; but this difference may be owing to the different methods by which they are excited. What, however, is now but unsatisfactory conjecture, may become matter of demonstration to some future philosopher.

This fluid, be it what it may, is evidently diffused through the whole atmosphere, pervading all organic and inorganic bodies; and carrying on operations under the all-wise agency of a divine Providence, the most astonishing, and the most important to the human race. What the vital principle is to the animal, this fluid is to the whole economy of the globe. While its agency animates all living beings, by its secret and unobserved pre-

sence, it astonishes us by displaying its potent energies in some of the most awful and sublime appearances in nature.

In its natural and quiescent state, this fluid is not perceptible; it is only when its equilibrium is destroyed that its presence becomes manifest to our senses. This disturbance may be occasioned, either by *artificial means*, as the motion of an electrical machine, or by rubbing an electric substance, as amber, jet, sealing-wax, &c.; or by *natural causes*, as those, for instance, which produce thunder and lightning. To account for those phenomena which result from it, when its equilibrium is destroyed, philosophers have resorted to various theories; some supposing that there are *two* different powers in this fluid, which, in its quiescent state, remain in union; but, on being separated, endeavour to combine again, and restore the equilibrium, and, in accomplishing this end, they produce various effects. Others, equally intelligent, maintain that the disturbing cause destroys the equilibrium by accumulating *more* of the electric matter in one place than in another, and by attempting to restore the equalisation, the same effects are produced. Mr. Du Fay adopted the former of these opinions, and Dr. Franklin the latter.

There are some animals so constituted as to be able by a peculiar conformation of their organs to excite this fluid in their own bodies, and to communicate strong shocks at pleasure to others who come in contact with them. Three such animals are, at present, known, viz. the *Gymnotus electricus*, the *Torpedo*, and the *Silurus electricus*. On dissecting the torpedo, Mr. Walsh discovered that its electrical organs consist of two sets of very small cylinders, lying under the skin, of which one is electrified positively, and the other negatively, apparently at the pleasure of the

fish. These animals possess this singular power, both for the purposes of self-defence, and of taking their prey. By stroking the back of a cat in frosty weather, vivid sparks of the electric fluid may be obtained. It is probable that it is owing to the presence of this fluid that the glow-worm, and some other insects, emit light in the dark.

Thunder and lightning are electrical phenomena. Till lately, these grand and awful appearances in nature were not understood; but the discovery of the Leyden phial suggested a satisfactory theory. By discharging one of these phials, or jars, or a battery, which is a combination of jars, there are produced both thunder and lightning on a small scale. The flash is real lightning, the report thunder. That the fluid excited by the electrical apparatus is identically the same as that which is contained in the thunder cloud, there can be no reasonable doubt. By means of a kite, whose string contained a small wire, Dr. Franklin obtained the fluid from the clouds, with which he performed the same experiments as he did with that which he obtained by artificial means.—And that the discharge of the flash from the thunder cloud is the occasion of thunder, is equally evident from the fact, that such a flash always takes place before the report:—though thunder clouds often discharge their contents in forked and common lightning, when no such report is heard.

Fiery meteors, shooting stars, &c. which so often appear in the upper regions of the atmosphere, are probably all electrical phenomena. The brightness of their appearance, the velocity of their motion, and the sulphureous smell which attends their explosion, as well as the dreadful effects which they sometimes produce when they strike buildings and other objects, seem to prove that they are all of

an electric nature and origin.—The *Ignis fatuus* may be classed with this description of objects, and accounted for on the same general principles.

The *Aurora Borealis*, though yet by no means satisfactorily explained, may be best accounted for on electrical data. Though this phenomenon but rarely occurs in this country and in more southern latitudes, it appears with a brilliancy which increases as we advance northward; and in the Arctic regions it is seen in all its magnificence and splendor.

The atmosphere is always electrified, but more particularly so in cold weather, and in cold climates. Mr. *Æpinus* mentions some remarkable facts which he witnessed in RUSSIA, to show the singular manner in which the air of those regions is electrified. This gentleman was sent for into the apartment of Prince Orloff; he found the Prince at his toilet, and was surprised to observe, that at every time his valet drew his comb through his hair, a strong crackling noise was heard; and on darkening the room, the sparks were seen following the comb in great abundance, while the Prince was so completely electrified, that strong sparks could be drawn from his hands and face; nay, he was even electrified by the application of the puff in powdering.

The existence of so powerful and active an agent in nature leads us to the supposition, that the all-wise and gracious Creator must have great and extensive purposes to answer by it in the general economy. This is the fact. While, on some occasions indeed, it is the minister of his justice, employed to execute his righteous vengeance, and inflict deserved punishment, yet in its general operations it is the agent of his mercy and his goodness. It is found to be essential to the growth of vegetables of every description, and is probably

the means of communicating to them many of those qualities, which fit them to be both food and medicine to the animal creation; while, not only the very being, but also the health of the animal creation depends upon its presence and its agency. Their nerves are found to have a peculiar affinity for this fluid, which, by their aid, it is probable, diffuses itself through the whole system, imparting essential properties to the fluids, and giving vigour and animation to every vital organ.

The sacred Scriptures make frequent allusions to the operations of this mighty agent; but want of room will allow me to specify only one instance.—I allude to the solemnities of Mount Sinai, when it was employed by the Deity to heighten the grandeur of that occasion, upon which Moses received the law at his mouth. The peals of thunder were so tremendous, and the flashes of lightning so intense, and so terrible was the sight, that even Moses, the man of God, said, "I exceedingly fear and quake." All the elements of nature seemed to be mingled in dreadful confusion, while the Jewish legislator listened to the voice of a present Deity.*

THEOPHILUS.

ON THE BIBLIOMANIA.

(Concluded from p. 13.)

WE proceed now to consider the question,—How far an acquaintance with the contents of the earlier depositories of any particular science may be serviceable to students?

The question is thus stated, with

* In a thunder-storm, accompanied with rain, nothing is more common than for persons to fly for shelter beneath some neighbouring tree: but nothing more dangerous: many have fallen a sacrifice to their ignorance. In these circumstances, a short distance from a tree is the safest place, as the tree acts as a conductor to the lightning.

a view to elicit the most satisfactory conclusion respecting the true value to society, of the Bibliomania: since, if the total of literature can be shown to be, in all its parts, in some greater or less degree, serviceable and important, the inference is obvious, that the conservators of it, perform a meritorious service, and deserve praise rather than censure.

It certainly is not less true, with respect to the sciences, than it is with respect to the art of painting, that those who confine themselves too closely to one master, inevitably become *mannerists*; and that truth and perfection are best attained by diligent and comprehensive research and reflection; for, unless it can be shown, that those who have attained even the greatest celebrity as leaders in the paths of knowledge, are really exempt from imperfection, it cannot fairly be inferred,—that there is no need to go further than their immediate productions, in order to attain those views which are nearest to truth. Reason and observation concur in leading us to believe, that the greatest possible degree of elevation, to which any writer can be supposed to have attained, must, after all, be considered as limited, and those who follow him may be well imagined capable, either by accident or design, of attaining to a rank still higher. The actual observation of what has been already effected, by awakening ambition, has usually been found to be the most powerful means of leading on to greater excellence. This actual observation, it is evident, can only be made, where the records of past successes, as well as miscarriages, are well preserved, and where the history of science is, as in comprehensive libraries, perpetually open to review, in the successive treatises upon those sciences.

The earliest elementary productions, in every department of science, as well as all succeeding

ones, have also a value, as being the foundation on which the superstructure of present attainments in each science stands. They exhibit the steps, by means of which the present eminence has been obtained; and, on this ground alone, even if there were no other, they possess a value, and are entitled to preservation: for the proverb, though trite, is yet pertinent, that, *to kick at the ladder by which we have ascended, is ingratitude*; and to assume the later and more perfect productions of the press, as our own exclusive property, without acknowledging and respecting those who paved the way, and first led us into the paths of science, and prepared facilities for our advancement, would be an offence against this rule of obligation.

Another weighty consideration here presents itself: On questions of general science, it is scarcely possible to imagine even the best of men, to be completely destitute of prejudices and partialities, which will manifest themselves in their works; and the only known remedy for this, is a comparison of the one with the other, and of the whole with the most ancient authorities. This fact has been well illustrated in the published history of our own country, of which, neither Rapin de Thoyras, nor Tindale, nor Smollet, nor Hume, nor Echard, nor Dr. Henry, have treated with such perfect knowledge, and perfect candour, in the judgment of the present age, as to preclude the necessity of any reference to the authorities from which they all derived their facts. The consequence has been, the republication, within the last twenty years, of Froissard and all the ancient chroniclers, the Harleian Miscellany, and several other collections of historical tracts.

The same observation will apply to works in almost every known branch of general science.

There is a description of books,

called *Controversial*, of which it has been often thought, and, perhaps, almost as often said, that the world might be well rid of them, and feel no loss. But, in answer to this assertion, it ought to be considered, that it never has been, and, perhaps, never will be, the fashion for controversial men to re-publish their useful observations, or sentiments, in a form detached from those controversies in which they have embodied them; so that the destruction of the latter (the controversies) would be also the destruction of the former: and even if there had been such a custom, it might be still a question,—Whether these records of the feelings, as well as the doctrines of our ancestors, might not have, in a philosophical point of view, a value which entitles them to preservation.

The press has produced, though more in modern, than in older times, an anomalous species of book, with which the shops abound. Certainly, it is a small, neat, and portable article, but neither an original production, nor a reprint, nor a translation. It is called a *compendium*, a *syllabus*, or an *abstract*, or what is still more objectionable, a *selection*, an improvement, a revision, and even a collection of the *beauties*, of some of the most celebrated and esteemed authors. It will be asked, perhaps, and with feelings of contempt, by men of real learning and discernment, might not such books as these be spared? The answer to this question is brief: they might have been spared; but yet they may not now be spared; for having been brought into existence, they ought to remain for the instruction and admonition of posterity, as memorials of the vitiated taste and frivolity of the age which gave them birth. It is not just, that the next generation should think too highly of the present or the past. In some way or other,

therefore, immediately or remotely bearing upon the interests of mankind and of philosophy, the labour, and, as far as expense is considered, the liberality of those who collect and preserve large masses of literature, appear to be commendable.

With respect to original editions in preference to modern reprints, without anticipating what may hereafter be adduced on this subject, it ought to be remembered, that the ascertained, contemporary production of an author, possesses, as almost every old book does, on that account, a certain *identity*, and a sort of *innate authority*, which must be enfeebled, if not wholly wanting, in the very best modern reprint. But if we look at the impositions which are known to have been practised by editors, under the pretence of reprinting, republishing, or editing the works of other men; if we look at the important omissions, the perversions, the falsifications, not to mention the typographical errors, which have often crept in, corrupting the sense, and sometimes intentionally vitiating the whole performance;—if, for instance, we examine a certain edition, (by Johnson, St. Paul's Church Yard,) of that well known book, *Hymns for Children*, in which not less than forty verses were omitted, or altered, for the purpose of expunging a favourite and avowed theological sentiment of the author, Dr. Isaac Watts, and favouring the propagation of an opposite sentiment of the dishonest editor, Mr. Nobody-knows-who;—if we attentively consider all these things, disapprobation of the labours of collectors and preservers of old books, can, with propriety, be expected from none but those, who, like other freebooters of society, having formed the purpose to rob or to kill, might wish the guardians of the night were all fast asleep.

It has already been remarked,

that a clear apprehension of past successes, and of the difficulties which have been overcome in the pursuit of science, is among the most powerful motives to renewed exertions in its cause. This position is capable of demonstration by reasoning, and of illustration by facts, drawn from various sources; but it will suffice to adduce three or four anecdotes, in illustration of the triumphs of science, drawn from a species of early literature now, on every account, to be reckoned among the most deservedly neglected,—I mean legends. There are phenomena both in the natural and moral world, which have had existence for so many ages, that they must often have forced themselves on the attention of almost every spectator, and have excited the curiosity of even the rudest amongst our forefathers, who must consequently have felt a powerful inclination to ascertain their cause. The question then is, how could a spirit of curiosity, when excited by such phenomena, have been repressed? or how could their inquiries have been satisfied? Geology, which may be denominated the highest branch of antiquarian science, comprehends a great variety of these phenomena, with which the most simple husbandmen, quarrymen, and miners, must have been conversant; yet geology, as a science, is of recent origin; because chemistry and natural history were among its essential precursors.—Of course, prior to the modern discoveries in chemistry, no true solution of geological phenomena could have been given. That some of the more evident of the phenomena of geology, did nevertheless attract notice, can be proved; and that they were attempted to be explained, in the dark ages, by the priests, who were in all things the public instructors, can also be shown. The priests, then, be it remembered,

had one way of settling all doubts—they ascribed all they did not themselves understand to the power of the devil, or to the wonder-working energy of the prayers of saints. Hence three odd-looking perpendicular rocks, which stand near each other, in a field in Yorkshire, were said to have been dropped by the devil out of his pocket, as he was flying one night over that spot. He also kicked a hill in his flight, and split it in two, which, as it is said, now bears evident marks of the fact, in two perpendicular cliffs minutely corresponding with each other. He afterwards excavated for himself a hiding-place, or den, which yet remains at the peak in Derbyshire, and retains his name. Those beautiful fossils, which bear the name of the *cornu ammonis*, and which are found in such profusion in the rocks in England, and other countries, were all represented by the priests to have been snakes, turned to stone by a female Saxon saint, named Hilda; and certain metallic concretions, of a round figure, found in considerable quantities on the beach off Whitby, are all declared, on the same authority, to be the manufacture of St. Cuthbert.—Sir Walter Scott has preserved the two latter tales, in elegant verse, in his *Marmion*, Canto II. v. 13, 14. The nuns of Whitby

..... "Told

How of thousand snakes, each one

Was changed into a coil of stone;

When holy Hilda prayed;

Themselves within their holy bound,

Their stony folds had often found.

Nor did Saint Cuthbert's daughters fail
To vie with these in holy tale.

—"On a rock, by Lindisfarne,

Saint Cuthbert sits, and toils to frame

The sea-born beads that bear his name.

Such tales had Whitby's fishers told,

And said, they might his shape behold,

And hear his anvil sound:

A deadened clang—a huge dim form,

Seen but and heard, when gathering storm

And night were closing round."

"These," says Mr. Parkinson, in his *Organic Remains*, vol. 3, p. 134,

"and various other idle tales, had long supplied the place of rational conjecture, respecting the original mode of existence of these fossils, until, by the investigations of Lister, Buttner, Scheuchzer, and particularly of Breyn, their real nature was discovered; and it was fully ascertained that they were the mineralized remains of a shell, the recent analogue of which was unknown."

There is one branch of physical science—electricity, which also seems not a little to have excited the attention of the populace, and consequently the inventive powers of their monkish philosophers and instructors. Two extracts from legends, illustrative of the views antiently entertained as to electricity, may here be submitted. The first will be found in the legend of St. Michael, in which thunder is represented as the weapon with which Michael drove out the dragon and his fellowship, into the air, between heaven and earth; "and so," says the legend, "they be there yet, as thick as motes in the sun, and therefore yet when they hear thunder they fall down to the earth for fear, and then they go not up again till they have done some harm, for then they make debates and strifes, and cause manslaughter;" and not only this, but they "raise great winds both in land and in water."

The legend of St. Guthlack, to whose honour Crowland Abbey, in Lincolnshire, was built, appears to have been wholly founded on extreme ignorance respecting that electrical appearance called the *ignis fatuus*, or more commonly jack-a-lanthorn. Guthlack had been a soldier, and travelled much abroad. In these travels, it appears, he had discovered the innoxious quality of this luminous vapour, which, by all men in Christendom at that period, upon the authority of the priests, was considered to be the visible appearance of the devil. On return-

ing to his native land, Guthlack visited the county of Lincoln, in the neighbourhood of that marshy island on which the splendid remains of Crowland Abbey now stand; and being informed of the frequent spectres there to be seen, consented to be ferried over the river the same day, for the express purpose of encountering the demons inhabiting there. Guthlack was furnished with abundant supplies of provisions, and wood, to erect him an oratory, and with whips to scourge the devils withal. After several days he returned, and made a famous report of his amazing successes, which encouraged others to settle there also, who, with him, received the island in *fee-simple*, as a reward for their labours and intrepidity. Treasures sufficient were afterwards poured in, from royal munificence, to build a splendid abbey, and ample endowments for its support were obtained from the same sources. Such were the glorious results, in the days of chemical *ne-science*, of a bold encounter with a jack-a-lantern.

The ascriptions of medical phenomena to the powers of witchcraft are far too numerous even to be glanced at on the present occasion.

The illustrations already ad-duced will not, it is hoped, appear tedious or uninteresting, and they may help to show how much science, in general, is indebted to literature. But should it be asked, how can a knowledge of these early facts, in the history of science, be necessary or useful to the students of the present day? the answer is, in many ways, but chiefly, as cautions against returning to the labyrinths of hypothesis, by pointing out the absurdities into which hypotheses, unsupported by philosophical experiment, has carried men in past ages; and as stimulants, by exhibiting the advantages which have already resulted

from the pursuit of genuine science by lawful and rational means, to induce the further pursuit of it by the same means.

On entering upon the concluding portion of this essay, in which it was proposed to state the labours of book-collectors of the two last centuries, and the vagaries of the modern Bibliomania, it is necessary to premise, that this theme having received the most ample illustration from the pen of the Rev. Thomas Frognal Dibdin, the author of "*Bibliomania*," whose eminent skill in the publication of books has been developed, by his having conferred on his productions equal respectability of character and of *price*, it is sufficient to refer to that performance, for the interesting narration, and to add, that the number of persons who appear to have formed large libraries in this country, in the period alluded to, beginning with Sir R. Cotton, and ending with Mr. Gough, is seventy-two; that this number includes the founders of all the public libraries, several of the nobility of the country, and members of all the learned professions, among whom are to be counted the most eminent. The greater part of these persons were also authors, who not only preserved the labours of the learned, but contributed to the further increase of literature by their own publications.

But it has been charged upon modern book-collectors, that they bestow extraordinary expense upon certain circumstances attendant upon books, which are altogether accidental or extrinsic; that they pay sometimes more attention to the *mode* than to the *substance*, and appear to the eye of observers to value the *latter* only for the sake of the *former*. This, if I understand the charge, is, with respect to such as it may apply to, "the head and front of their offending." The best apology that

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can be offered for such eccentricities as these, which are said to be the symptoms of modern Bibliomania, may perhaps be, that they promote the interests of trade, and the circulation of cash; of which I will say, in the words of the facetious poet Ansty, author of the "New Bath Guide"—

"Circulation of cash! circulation decay'd,
The foe of adventure, the ruin of trade:
But these fancies, no doubt, are of infinite
use,
This same circulation of cash to produce."

Beyond this it is hardly necessary to advance; yet if it should be deemed requisite that these eccentricities should be viewed in detail, they may be considered in the following order.

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Whatever of fancy there may sometimes be in the scramble after these, they possess a value altogether distinct from mere taste, which students can best appreciate, and which every one will explain to himself.

If there are any other features of modern Bibliomania, they may safely be passed by without particular observation. They will all, no doubt, find their defenders, at least in the persons who exhibit them. And when a man of fortune is expending his money in these pursuits, it will perhaps be seasonable to recollect, that in this country at least, he possesses a right to do what he will with his own. It has thus been endeavoured to submit such observations as occurred relative to the ardent passion for collecting books, commonly called the Bibliomania: to which passion, however it may have been impugned, there is scarcely a doubt that science owes not only her advancement, but her very existence; and with respect to those who sympathize so feelingly with the sufferers under this malady, as they are pleased facetiously to denominate book-collectors, their sympathy may be well spared, as innumerable facts have combined to prove, that in this case at least *"there is a pleasure in being mad, which none but madmen know."*

UNUS FRATRUM.

ON THE SUPERIORITY OF CHRISTIAN KNOWLEDGE.

MAN comes into the world ignorant of the first principles of morality and religion, having no idea of the God that made him, or the purposes of his existence. He grows up from infancy to manhood, with a mind indisposed to reflect on those subjects which repress levity, restrain the passions, or set before him the obligations of piety, and the solemn consequences of death and judgment. The objects which he sees around him, though beautiful and instructive, bear their testimony concerning God in a voice too feeble to be heard amidst the tumults of business, and the sound of mirth; while the lessons which they teach, are too indistinct and doubtful to be deciphered by the careless, dissipated, and dull. If they think at all, many of their ideas are extremely preposterous and absurd, erroneous and delusive; or else, in approaching the truth, they are lost in uncertainty, or bewildered in a labyrinth of doubts. If we glance over the world, where the word of God has not extended, we shall find the great mass of men involved in the most profound ignorance, living without knowledge or thought. Those among them who feel any concern about religion, are led away by the most palpable delusions, the victims of imposture and superstition. And the sagacious few, who break the yoke of prejudice, and follow truth wherever it may seem to lead them, are rather distressed than benefited by the confusion or uncertainty of their own ideas. What, indeed, is the amount of those inquiries after truth, which the heathen sages prosecuted with so much energy and perseverance, but the doubtful reception of two or three elementary principles, which seem too plain to be mistaken, and too indubitable to be denied?

But ignorance, error, and uncertainty, respecting the first principles of religion, are removed by Christian teaching. When the word of God enters a nation, and is generally diffused, the gross darkness of paganism is dispersed like shades vanishing, when the sun appears. Those contemptible superstitions which flourished and were supported by the learned and the great, amidst the accomplishments of Athens, and the magnificence of Rome, are expelled even from the villages of a kingdom, where Christian knowledge is enjoyed; while many palpable and pernicious errors which deceived philosophers, and still hold millions in delusion and wretchedness, are at once seen and abandoned where the Gospel is made known. When it enters the mind of an individual, it removes the native darkness of his understanding, and scatters the mists in which his reason was enveloped. He is like a man brought from a long imprisonment to light and liberty, or awakened from a deep sleep in which some secret power had transported him to a new world. The scenes which arrest his attention are new, striking, and delightful; and he feels himself surrounded with realities of which he had previously no idea. The eyes of his understanding being enlightened, he passes out of darkness into marvellous light. Stupidity gives place to thought, perplexity to discernment, and the painfulness of doubt to a settled persuasion, and a firm confidence.

But Christian instruction, in removing error and superstition from its disciples, does not leave them vacant and uninformed; but gives the judgment a right conception of those principles which form the basis of religion, and fills and expands it with beautiful and enlarged ideas. A mind enlightened by the Gospel, resembles a man looking from a panorama, or the summit of a mountain, on the different

landscapes around. It assists his natural powers, brings distant objects near to him, renders the unseen visible, recalls the past, and anticipates the future, and by a power peculiar to itself, enables the weakest to judge wisely, and think aright.

When the Christian beholds the heavens and the earth, he neither imagines them to be divinities, nor is puzzled with the question of their origin or eternity, but is confident they were brought into being by the power of God. When he thinks of the Creator, he neither supposes that he resembles man, nor represents him by images of gold, or silver, or clay; but conceives him to be a spiritual, self-existent, and eternal being, infinite in wisdom, power, and goodness. When he engages in divine worship, he remembers, that the Most High dwelleth not in temples made with hands, but is an omniscient and incomprehensible Spirit, who can be worshipped only in spirit and in truth. When the events of life occupy his attention, and excite inquiries, he does not ascribe them to a blind fatality, or to chance, but is aware, that all secondary causes must be subject to the control of that Being, who knows the end from the beginning, and the things which are not yet done. In thinking of mankind, he is not bewildered by doubtful conjectures, but has clear ideas of their nature and origin, their condition and duty, their prospects and destinations in the world to come. By the word of truth he perceives that God made men upright, though they have sought out many inventions, and exposed themselves to infamy and ruin by innumerable sins. As all are guilty before God, he perceives, that none can claim everlasting happiness, as the reward of imperfect virtue, or be justified by a law whose prohibitions and requirements they have alighted and broken. At the same

time he is not without hope, nor unacquainted with the readiness of God to pardon, or the way in which grace is exercised, and the medium by which it may be obtained. He has been assured, that God so loved the world, as to give his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life. Thus, he perceives, that being justified by faith, we have peace with God, and the promise of a glorious immortality. This disarms death of its terror, smooths his passage to the tomb, and inspires him with a steady confidence. His mind is carried forward from time to eternity, where faith anticipates the resurrection of the dead, and the solemn decisions of the last judgment. He considers this life as only the infancy of his being, the great business of which is to prepare for the glories of the unseen world, and the attainment of those perfections and graces, which constitute the end of our existence, and the true glory and happiness of the soul.

It is true the knowledge of the most enlightened Christian is at present very limited, and may well be accompanied with regret. The wisest see but in part, and often lament the obscurity of their perceptions. The knowledge actually acquired seems comparatively nothing to the wide field of divine truth, which presents itself to our view, and invites us to perpetual improvement. At the same time, the most simple and uneducated in the Christian church, as to human sciences, by a serious perusal of the Holy Scriptures, soon obtain more knowledge of God than the ancient sages, and have a clear discernment of many important truths which men of wit and learning sometimes neither know nor love. Revelation, indeed, often informs the unsophisticated children of poverty, on whom the pride of erudition looks with scorn; and

by expanding their conceptions of God and truth, confers upon them a mental and moral dignity, which literature and genius unaccompanied by Christian knowledge can never give.

But the knowledge of a Christian is not of a speculative nature, as though it were merely designed to gratify curiosity, employ imagination, or provide materials for inquiry and discussion. It rather leads its disciples to a right use of their time, talents, and advantages, in pursuing the true end of their being. All its discoveries have a direct bearing upon the great business of life, and are highly favourable to universal obedience. As the light of day calls man to activity and labour, and directs him to the successful prosecution of his temporal affairs; so the light of the Gospel points him to the path of Christian righteousness, while its gentle voice, in a tone solemn and imperative, says, "This is the way, walk ye in it." Lest its disciples should for a moment rest upon faith without holiness, or fancy knowledge alone to be perfection, it positively affirms, that, if we had knowledge enough to understand all mysteries, and faith sufficient to remove mountains, but were destitute of charity, it would profit us nothing; while on the contrary, its divine author says, "If ye know these things, happy are ye if ye do them." If the natural light cannot mix with darkness, much less can the saving knowledge of Christ unite with moral evil. It is a holy principle, which admits of no coalescence with the impure elements of a depraved mind. That sort of religious knowledge, which connives at sin, however it may flatter the vanity of its possessors, is an *ignis fatuus*, leading them to ruin. The pure in heart alone can see God, or be admitted into his kingdom.

While the Gospel, therefore, informs the understanding of be-

lievers, its divine power also renews the heart, rectifies the will, regulates the affections, refines the taste, gives a new bias to the soul, and by a sweet, but powerful energy, constrains to every thing just and good. Angry passions are suppressed, the ways of profligacy are detested, the snares of the world are shunned, and the seductive manners of bad company are avoided. In solitude and society, in the bosom of his family and his secular enjoyments, the enlightened and conscientious Christian feels the obligations of his faith, and is governed by their influence. Impressed with the commands, promises, and threatenings of the word of God, he is anxious to fill his station with honour, to perform his engagements with fidelity, and to reflect a lustre on his profession, as a disciple of Christ. Lamenting the guilt and misery of his fellow men, it is the ardent desire of his soul to be in some degree the instrument of promoting the happiness of society, the kingdom of his Redeemer, and the glory of God. Deploring also the present imperfection of his knowledge and holiness, he uses with diligence the means instituted for our improvement, and is daily longing to be perfect in understanding, disposition, and manners. Thus by a happy process, "beholding as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord."

F. H.

LETTER OF THE REV. J. A. JAMES,
ON MR. BROUGHAM'S BILL.

(To the Editors.)

It will be recollected by all who read Mr. Brougham's elaborate speech on the subject of national education, with what extravagant praise he eulogized the conduct of the clergy. It appeared to many

at the time, that this adroit and public use of the censor was intended to conciliate, by the incense of adulation, a body of men, whose opposition must prove fatal to his general scheme. The interests of the Dissenters have been deliberately neglected to court the good will of the friends of the establishment. No doubt very many of the clergy deserved all the epcomiums which Mr. Brougham has so profusely lavished upon them: there are others, however, whose conduct entitles them to any thing but praise. Some of them, we would hope, for the honour of the establishment, the number is but small, have seized with avidity the opportunity afforded, by the inquiries directed to them from the Committee of the House of Commons, to convey to the Legislature in their returns, the most abominable falsehoods, and the most malignant slanders against the Dissenters and Methodists. The Report which has been printed to lie on the table of the House, and to be put into the hands of its Members, contains innumerable instances of the most palpable misrepresentations; but none can be found so gross as that in which I am personally concerned. Under the head of Yardley, Worcestershire, Joseph Fell, vicar, is the following wicked calumny. "A Sunday school is here supported by Dissenters, the masters of which use both threats and allurements, to induce the children to attend the school, and forsake the church. The preceding Dissenters belong to the Meeting House in Carr's Lane, Birmingham, at which a Society, called the Hampden Club, is held."

It is pretty generally known, that the Meeting House in Carr's Lane, is the place of worship in which I have the honour and the happiness to officiate. I believe this is the first time in which I have been suspected of an approxi-

mation to Radicalism. My reproach in the estimation of some, lies in another direction. I apprehend it is quite needless for me to assert, that no Hampden Club has held at any time its meeting in my place of worship. With respect to the school at Yardley, which is about four miles from Birmingham, the facts are simply these. Several years ago some of the members of our Religious Tract Society, being employed in distributing tracts through this village, found the people in a state of deplorable ignorance, and their children much neglected as to education. A generous purpose was immediately formed to set up a Sunday School, provided a suitable place could be obtained. A granary was taken and fitted up, a school commenced, and undeterred by the sultry heat of summer, or the piercing cold of winter, our excellent young men have gone for several years to teach the knowledge of letters and their Bible, to those children, who but for them, would have descended to their graves, ignorant of both. In process of time, it was judged desirable to connect preaching with the Sunday School. This roused the ire of the vicar, whose curate denounced his wrath from the pulpit, against all who should dare to be found within the precincts of the granary. To frighten the villagers, he read a number of obsolete statutes, the penalties of which, are repealed by the Act of Toleration. The scheme succeeded for a while, but the inhabitants finding out that it was only a pious fraud, recovered from their panic, and came back to the deserted meeting-house. The teachers and preachers have continued their operations without either threats or allurements, to drive or draw the children from the church, and so beneficial and visible have been the effects upon the minds of the children and their parents, that we have received the

gratitude of many of the most respectable inhabitants of the village for our exertions, and have all along been countenanced by the standing overseer of the parish.

It is a strong testimony to the cause of Dissenters, to find how frequently the arrows with which it is assailed, are drawn from the quiver of falsehood, pointed by slander, and directed by malignity. From the shield of truth, such weapons must rebound, and injure none but those by whom they are propelled. If I wished to exhibit the meeting-house in Carr's Lane to advantage, it should be placed by the side of Yardley church, when the worthy vicar was endeavouring to disparage the former, and recommend the latter by the grossest misrepresentation. We can support our principles, but

Non tali auxilio, nec defensoribus istis.

On the *general principle* of Mr. Brougham's bill there can be but one opinion. A system of national education is highly desirable; but it should be unattended by provisions of an intolerant or restrictive nature. The scheme which is shortly to be submitted to the Legislature contains many things which must be objectionable to every Dissenter. It savours far too much of clerical domination.

A clergyman will have the power of establishing a school in any place, by consent of the Justices at the Quarter Sessions, and between the bench of the Justices and the pulpit of the clergyman, there is generally a very close connexion. 'Tis true, the church-wardens may oppose the measure if they please, but such men seldom differ from the clergyman. In innumerable cases this power may be employed to break up existing Sunday Schools amongst the Dissenters and Methodists.

That the master should be required to belong to the Church of England, and consequently every

Dissenter be excluded from the office, is a fresh stigma upon a body, than which none have greater claims upon the respect of their country. Is it not enough to have the portal of the civic hall closed against the rich, or opened only by a kind of stealth to assist a Dissenter; but must the finger of intolerance write over the chair of the village schoolmaster, "No Dissenter must occupy this seat," for rustics to point at the inscription, with scorn upon the excluded sectary?

And why should the clergyman have a veto upon the election of the master? Why should his one voice control the choice of a whole parish? This amounts virtually to his having the presentation in his own hand. It is only for him to fix upon his man, and he may refuse every one elected by the householders, and compel them to return the individual he has selected. There are not wanting clergymen who would be glad of such an assistant against the Dissenters and Methodists, as the village schoolmaster. *He* is a very important man in a parish. He is brought into closer contact with the poor, than the minister himself. His frown, as he entered the cottage, would be awful, and his half uttered threat, as he left it, dreaded almost like an excommunication. How could the villagers offend the man, who directed the education of their children. His fulminations, united with those of the clergyman, would double the terrors of the conventicle, and render it inaccessible by all but those who would hear the Gospel at any risk.

The removal of the master lies with the Bishop, or his substitute, with whom the opinion of the incumbent would have great weight, so that, in fact, the minister of the parish might be said to have the power of dismission.

The minister has also the privilege of recommending children to

be educated gratuitously, another circumstance which in the hands of many men, might become a means of persecution, and where is a poor person to appeal in case of his children being refused admittance. It does not appear to be clearly defined, who is to admit the children. The spirit of the act seems to give this power also to the clergy.

It is of great importance, that some of the provisions of the bill should, therefore, be modified. In its present shape it may become as great an annoyance to the system of village preaching as ever Lord Sidmouth's plan would have been. It may be supposed by some, that this reasoning betrays too much suspicion of the clergy. So it would, if facts did not justify and demand it. Let the deputies for the protection of the rights of the Dissenters; let the Protestant Society for the defence of Religious Liberty; let many of our brethren who labour in scenes remote from the means of combined resistance against clerical usurpations testify, to the vexatious interference, which we already experience in the enjoyment of our legal rights from those who are now to be entrusted with fresh means of annoying us. Honourable exceptions there are, and those not few; but it appears to me, that intolerance to a certain extent, is the easily besetting sin of the clergy of all exclusive religious establishments whatever. It would, therefore, be a pity to throw fresh temptations in their way.

Submitting these remarks to the reflection of your readers,

I remain, Gentlemen, yours,

J. A. JAMES.

Edgbaston, Jan. 3, 1821.

MORSELS OF CRITICISM.

(To be continued monthly.)

No. II.

It appears at first rather strange, that God should give Balaam leave

to go with the messengers of Balak; and that afterwards he should threaten to kill him because he went, without assigning any reason for this change of conduct towards the prophet. The reason we can perhaps infer from the whole of the narrative, and from the view which is elsewhere given of the character of Balaam. But it is not like the usual particularity of the Hebrew historian, to leave so important a circumstance to be inferred. The Arabic version of Numbers xxii. 22, supplies two or three words, which makes the whole clear. "And God's anger was kindled, because he went *with a covetous disposition*: and the angel of the Lord stood in the way for an adversary to him." This addition is strongly confirmed by the character of Balaam, and the language of Peter respecting him. 2 Peter ii. 15. He "loved the wages of unrighteousness."

THE account given in 2 Sam. xiv. 26, of the weight of Absalom's hair is excessively puzzling. Two hundred shekels weight, according to the greater shekel, was above eight pounds; even, according to the smaller, it was four pounds two ounces; an enormous, almost incredible weight. John-Edwards, whose works contain many ingenious thoughts on the Scriptures, suggests, that not the *weight*, but the *value* of the hair is intended. His hair, it appears, grew excessively, and was very heavy; so that, when he cut it yearly, or occasionally, it was *weighed*—that is, *valued* at two hundred shekels. It would have brought that if sold; or perhaps was sold by his servants for such a sum. As the Hebrew *shekel* was both a *weight* and a *coin*, it is probable that the latter, not the former, was intended in this place. On looking into *Poli Synopsis*, I observe the same idea suggested there on the authority of several eminent critics.

REVIEW OF BOOKS, &c.

The History of the Crusades, for the Recovery and Possession of the Holy Land. By Charles Mills. In two volumes, 8vo. Second Edition. London, Longman and Co. 1821.

THE subject of these volumes calls up recollections of glory, and brings before the mind visions of grandeur and magnificence, faded, but not effaced. We can all of us recal the period of our lives when our imaginations were kindled by the romantic strain of Torquato; when we followed Godfrey and Raymond to the field, and to the breach; when we fought side by side with Tancred and Bohemond, and when, with Rinaldo, we entered the forest of enchantment, and exulted in the dissolution of its hell-wrought spell. Our early reading, too, supplied us with many an illustration of these events, both from history and from romance. The enterprises of our lion-hearted Richard are recorded in our national annals, and the warlike deeds of many a "gentil knight" are emblazoned on the page, both of authentic and fictitious narrative. Nothing was wanting in the way of decoration and excitement, for, when we set before us the cause, the scenery, and the agents in these transactions, as they presented themselves to us in our days of warm imagination and imperfect judgment, we cease to wonder at the feverish indignation which possessed our minds, when engaged in this inflammatory reading. The Cause—the very noblest that ever roused host to battle!—Not the adjustment of a frontier, —not the mere appetite of conquest, —not the puny rivalry of jealous or ambitious monarchs; but the very cause itself—of God and man; the assertion of religious liberty and right; the vindication of the

trampled and insulted Cross; the just and great revenge for countless wrongs sustained by the humble and unoffending worshippers of the Redeemer, from the savage and rapacious votaries of "Mahound and Terinagaunt." This was the strong appeal that roused Europe to battle; this was "the summons loud and high" that called Christendom to arms, and marshalled her hosts in sacred conflict against the faithless and persecuting Saracen. The Scenery—and here too, every thing combined to form, to colour, and complete a grand and glorious theatre, over which the militia of the Cross might pass in bright array, and on which they might contend, with devoted and unreceding valour, for the objects of their holy mission. First, we had the palace, the castle, and the humbler home, whence the peasant and the chief departed on their armed pilgrimage; then, after the various scenes of their earlier track, we followed them till their wearied march halted for a season on the soil of Greece—

"Clime of the unforgotten brave!
Whose land from plain to mountain-cave,
Was Freedom's home, or Glory's grave."

The towers of Constantinople, and the lavish magnificence which adorned and hastened the decay of the Byzantine reign, closed, with impressive grandeur, the European scenery of this splendid drama. Our patience would fail us, now that our relish for the romantic is sobered and simplified, were we to paint in their wild and picturesque succession, the bright skies and rich hues of the Asiatic landscape, or the gorgeous varieties of eastern pomp. The very names of the places where the Crusaders moved along, called up images of the glorious past: the Euphrates and the Orontes blend-

ed themselves with our earliest classic recollections; but when, through the rugged passes of Asia Minor, and the fortresses of Syria, the soldiers of Christ pressed on victoriously to the banks of the Jordan, and the walls of Jerusalem, our enthusiasm blended itself with theirs, and when the Red-cross standard floated from the heights of Sion, and the infidel was driven, with bloody and ignominious rout, from the Holy Sepulchre, our transport was scarcely less than that of those who achieved these signal triumphs. Nor did the agents in these transcendent victories claim an inferior share of our admiration. The self-denying hermit, who traversed the regions of the east, and witnessing the sufferings of the Christians, and the insulting ferocity of the Mohammedans, returned to Europe, rousing all Italy and France to arms in vindication of the wrongs of their brethren, and for the liberation of Jerusalem; the devotedness of the gallant and disinterested chiefs, who left their own secure possessions on an errand fraught with dangers and uncertainties; the piety of Godfrey, the skill and valour of Bohemond, the pure and spotless honour of the peerless Tancred; the valiant chivalry, and the compact and well appointed infantry which filled the ranks of the crusading armies; and, notwithstanding our cordial antipathy to the fierce and sanguinary Turk, there was something that kindled our young imaginations, in the pomp and rich display which accompanied his march, and painted his dress, and tents, and standards, with gay and variegated hues and brilliancies; the Sultans and the Atabeks of the Saracen army, with their flashing scymitars, their gorgeous attire, and their high-sounding names and titles, were together an imposing class of beings; and it was not possible to be quite insensible to the chi-

valrous feeling and the gallant bearing of such men as Nouredin and Saladin. Altogether it was an intoxicating affair, we recollect no part of history, always excepted the unrivalled grandeurs of Marathon and Thermopylae, which produced a more realizing effect upon our youthful spirits; we felt very much as we should imagine the hearers of Urban and St. Bernard did, when the crusades were preached, and had something of a sensation of disappointment, when we awoke from our reverie, at finding ourselves among the tame spirits and quiet comforts of an English family in the eighteenth century. We might have repeated, with something of kindred emotion, Milton's exquisite stanza:

"See, see the chariot, and those rushing wheels,

That whirl'd the prophet up at Chebar flood,
My spirit some transporting cherub feels,
To bear me where the towers of Salem stood,

Once glorious towers, now sunk in guilt-
less blood;

There doth my soul in holy vision sit
In pensive trance, and anguish, and ecstasie
fit."

But the passage of five and twenty years over a man's head makes a strange difference in his feelings, and now that our "brown is mixed with grey," we look back with somewhat of a grim and "vinegar aspect" upon those mental inebriations of our youth. War, which then appeared to us such a gay and glorious thing, with its glittering crests, and floating standards, and spirit-stirring music; and with its bright rewards and immortalizing wreaths, now strikes us with shame, and with dismay—shame, for the foolishness and malignant selfishness of mortals—dismay, at the sufferings, the crimes, the immortal miseries, on which men rush at the bidding of their rulers; and at the calm and triumphant ferocity, which dismisses myriads in an hour to an eternal audit. Above all, war in religion's mask and vestiture, affects

us with a deeper horror at the insane guilt, or with a more painful loathing of the base hypocrisy which can thus attempt to blend the spirit of love with the 'perfect work' of hatred and malice; and to mingle the melodies of heaven with the ravings of fury and desperation. Neither can we take the same exalted view, as we once did, of the designs and characters of the crusaders. The first divisions were a mere mob of unprincipled ragamuffins; and those who succeeded them, though of a more decidedly military character, were in no degree more substantially respectable. The leaders, too, seem to have been but little under the influence of moral or disinterested principle: Godfrey was probably actuated by religious, though mistaken motives; and Tancred was a man of faith and honour, a knight *sans peur et sans reproche*; but of the rest, little favourable can be said: Raymond was a restless intriguer; Baldwin soon betrayed the selfishness of his disposition; and Bohemond, though the ablest of the first fraternity, was a crafty and interested politician. Of the immense variety of military and ecclesiastical chiefs, who followed these, few, indeed, would bear a strict inquisition into the purity and singleness of the motives by which they were impelled; Richard of the Lion-heart was a hero of romance, a knight-errant, and is not to be estimated by common rules; but Louis of France has a fair claim to our respect, as not only brave, but sincere and self-renouncing. It is time, however, that we should turn from these preliminary reflections to the very interesting volumes before us.

The subject is judiciously selected; with all the positive and collateral interest which this portion of history possesses, it is matter of considerable surprise, that it has hitherto received so little direct and satisfactory elucidation.

The French have frequently treated it in that spirited and intelligent, but somewhat superficial manner, which distinguishes the writers of that clever and vivacious people; but it has been usually in the way of essay and *memoire*, they have rarely grappled with the main subject, and when this has been the case, they have not always been sufficiently solicitous to repress the wantonings of a too lively fancy. Our own countrymen have been exceedingly negligent on this point; some valuable illustrations have been afforded by Gibbon and Sharon Turner; but it was reserved for Mr. Mills to enter fairly into the matter, to go back to the sources of historical information, and by an uniform, judicious, and accurately noted reference to original authorities, to confer on his work a permanent value, and to make an important addition to the literature of his country. Mr. M. began his career of authorship with a difficult, but admirably chosen subject—the history of Muhammedanism, which he treated with ability; and we hope that his success in that, and in the present instance, will animate him to further efforts in the same kind of composition.

The state of Europe, in the eleventh century, was one of darkness and distraction. The feudal system, into which the Gothic conquests had subsided, had covered the face of Europe with a fierce and quarrelsome aristocracy, ever ready to draw the sword, and perpetually engaging, either as principals or accessaries, in wars which kept alive a spirit of rancour, and spread slaughter and devastation on every side. Many attempts had been made to allay this turbulent spirit, and ecclesiastical authority had interposed to establish the *trêve de Dieu*, by which certain days in the week were hallowed and set apart, as seasons in which it was unlawful

to engage in war. We think it exceedingly probable, that the motives which actuated the more enlightened promoters of the early crusades, were considerably influenced by a regard to this state of things: Gregory and Urban were, no doubt, desirous of giving this restless and perturbed tendency a direction which should at once promote the well-being of Europe and the interests of the Church. Nothing so effectual for this purpose could present itself as some object which, while it kindled the impulses of men, and directed them to one common point, should at the same time exhaust their fiery spirit, and either break or divert their injurious power, by employing it in arduous enterprises, for the extension, nominally of Christianity, but really of Papal influence. The relative situation of Christendom, and the countries which acknowledged the erroneous creed of Mohammed, was admirably suited to the policy of Rome. Among the manifold abuses which obtained from an early period in the Christian church, may be reckoned the prevalence of pilgrimage, as a commutation for guilt, or an incentive to devotion. Jerusalem, nearly from the time of Constantine, was the sacred spot towards which the painful footsteps of the pilgrim were directed; the scenes where our divine Redeemer moved in triumph or in suffering—the localities which had been sanctified by his presence and contact, in life, in death, and in glorious resurrection—attracted not only the superstitious reverence of Christians, but were held in scarcely inferior veneration by the Arabians themselves. For a long season, the road to the holy sepulchre was safely travelled, and not a few of the Caliphs afforded protection to those who thus confided themselves to their liberality: others, however, were less enlarged in

their notions; and when the Seljak Turks overran Palestine, the miserable palmer was subjected to insults and robbery, and not unfrequently perished, the victim of sanguinary violence. It will be easily conceived, that the anticipation of these persecutions, though it might diminish, would not wholly destroy the spirit of pilgrimage. We, who are blessed with a purer light, and acknowledge a Christianity which has its residence in the heart, and not in relics and rubrics, and which maintains a majestic independence of seasons and localities, can yet reject the apathy which would stand unmoved amid the memorials of glory and divinity, which may still, though imperfectly, be traced amid the ruins of Jerusalem. There stood the throne of David in its strength and splendour; there rose, in unrivalled beauty and majesty, the temple of Jehovah; there passed the footsteps of the Eternal, veiled in flesh; there were consummated the fiercest excesses of human malice, and the most glorious manifestations of divine mercy; there the Son of God bowed his head beneath the storm of man's ferocity and the heavenly Father's justice; and thence, with the brightness and retinue of Deity, arose to heaven.—Nor can we forget, that although the ploughshare of ruin has been driven over the walls and palaces of Zion, yet that there first sprung up the redundant fountain of celestial truth; and that the streams of hope and consolation, of spiritual life and healing, have poured their spreading waters over our own beloved country, beginning at Jerusalem. If, then, our feelings are roused and kindled by these recollections, what must have been the enthusiasm of those who, under the full impulse of fanaticism, urged on by the fatal and destructive excitement of those "doctrines of devils," the meritoriousness of

works and observances, and the saving efficacy of ecclesiastical dispensations, went forth on pilgrimage to the theatre of those transcendent events? It was not possible, however, that their own sufferings should not excite a spirit of revenge in breasts overcharged with fanaticism, but ignorant of the true nature of the "wisdom which descendeth from above;" nor that the actual sight of the holy city and sepulchre, possessed and defiled by intolerant unbelievers, should not kindle a heart-burning desire of liberating them from Saracen thralldom. Peter, the hermit, was the first person who gave consistency and direction to this spirit; he had visited Jerusalem, and experienced the insolence and oppression of its Turkish masters; and when he returned to Europe, he

"Resolved to preach the deliverance of the sepulchre. He accordingly traversed Italy and France. His dress expressed self-abasement and mortification: it was only a coarse woollen shirt, and a hermit's mantle. His mode of living was abstemious; but his qualities did not consist of those selfish penances which are the usual virtues of the recluse. He distributed among the poor those gifts which gratitude showered upon himself; he reclaimed the sinner, terminated disputes, and sowed the germs of virtue. He was every where hailed and considered as the man of God, and even the hairs which fell from his mule were treasured by the people as relics. His exhortations to vengeance on the Turks were heard with rapture, because they reflected the religious sentiments of the day. The love also of romantic adventure, and the desire of chivalric danger, sympathized with the advice of the preacher. Religion and heroism were in unison."—pp. 40, 41.

"The preaching of Peter, the entreaties of Alexius, the councils of Placentia and Clermont, and the exertions of the Pope; all these concurrent causes enkindled the elements of combustion, turned the people of the west from intestine discord to foreign war, from dull superstition to furious zeal. The military enthusiast heard the voice of Charlemagne calling the French to glory. The religious fanatic eagerly and credulously listened to tales of visions and dreams. Every wonderful event in the natural world was regarded as an indication of the divine will. Meteors and stars pointed at and fell on the road to Jerusalem. The skies were

involved in perpetual storms; and the blaze and terror of anxious and disordered nature, shewed the terrific harmony of heaven with the sanguinary fury of earth. Prodiges were not confined to the west. In the states of Greece a marvellous number of locusts destroyed the vineyards, but spared the corn. The discovery that the locusts were the forerunners of the Europeans was an ingenious interpretation of the sign; but the diviners, with more nationality than truth, compared the corn with the sobriety of the eastern Christians, and the vines with the licentiousness of the Saracens. Man fully responded to the supposed calls of God. The moral fabric of Europe was convulsed; the relations and charities of life were broken; society appeared to be dissolved. Persons of every age, rank, and degree, assumed the cross. The storm of public feeling was raised, and neither reason nor authority could guide its course." pp. 58—60.

Peter was not very select in his admission of recruits, and neither the military nor the moral qualities of his consecrated banditti reflected any credit on their cause; it was "a lamentable case," as honest old Fuller pithily observes, "that the devil's blackguards should be God's soldiers." It was at the close of the eleventh century that this tremendous rabble was thus collected, and that its different divisions put themselves in motion for the Holy Land. Their excesses on the march were horrible, and roused for their destruction the troops of the different countries through which they passed. In Hungary, in Bulgaria, in Greece, they provoked hostility by their atrocities; and of armies, or rather mobs, comprising in their aggregate nearly three hundred thousand men, a very small portion reached the territory of the Asiatics; and of this, nearly the whole perished in battle on the plains of Bithynia. In the meantime, however, chiefs of illustrious name were engaged in organizing a force of a much more formidable description; Godfrey and the Baldwins—Raymond and Bohemond—the Counts of Blois, Flanders, and Vermandois, with other powerful and experienced leaders, marshal-

led their well-armed and disciplined soldiery in the sacred cause; and after encountering many difficulties, from the apprehensive hostility of the Greeks, encamped in the vicinity of Constantinople. Alexius, the Byzantine Emperor, who had implored the assistance of the western princes against the Turks, now felt himself in greater danger from his friends, than from his enemies, and his measures were marked by a strange mixture of hostility and artifice. At length, however, the business was satisfactorily adjusted; all the crusaders, with the exception of the high-minded Tancred, by whom the proposal was indignantly spurned, took the oath of fealty to Alexius, as their feudal sovereign, and received from him the assurance of cordial co-operation. In May, 1097, the immense army of the Cross, stood on the plains of Nice, the metropolis of Rhœum, and its force is said to have exceeded half a million of effective combatants. The city was attacked, and after a vain attempt to beat up the quarters of the besiegers, the Sultan was compelled to witness the surrender of his capital. Killidge Arslan, undismayed by the loss of his principal fortress, collected his troops from all quarters, and when the Christian army divided itself, for the purpose of marching with greater facility, he attacked one of the divisions with desperate valour, and its destruction, though suspended by the valour of Tancred, and the skill of Bohemond, was only finally averted by the arrival of Godfrey, with the remaining forces; the Turks were then routed with great slaughter, and the victory of Dorylœum was an omen of future success. The march through Phrygia and Lycaonia, was distressing to all, and fatal to many; and this stage of the progress of the Crusaders was distinguished by the defection of Baldwin, who passed the Euphrates,

and took possession for himself, of the city and territory of Edessa. The main army pressed on for Antioch, and after forcing the passage of the Orontes, invested that strong and well provided fortress. Three months of unskilful operations had not produced the smallest impression on the fortifications, and the troops of Europe were wasted by famine, labour, pestilence, and the sword; the auxiliary division, which Alexius had furnished, departed; and some of the crusading chiefs themselves meditated flight. At length Antioch fell by treachery, and Bohemond, by whose schemes it had been taken, obtained it as his awarded portion of the territorial acquisition. Notwithstanding this opportune success, the army was reduced to the extremity of want, and it was with the utmost difficulty that the vigorous exertions of the commanders, with the aid supernatural interferences liberally invented, and unblushingly supported, by the priests, could animate the soldiers to the discharge of their military duty. This was now more than ever necessary, for the Persians were in arms, and to the amount of two hundred thousand men, under the command of Kerboga, advancing rapidly on Antioch, and the far inferior numbers of the Crusaders were blockaded in the city which they had so recently mastered. The complete destitution of the means of life, compelled decisive measures, and the Christians, with the alternative of victory or death, quitted the fortification, and offered battle in the plain. Kerboga accepted the challenge, and the fight was long and doubtfully contested; but just as the soldiers of the Cross began to despair of the issue, a well-contrived apparition of three figures on white horses, restored their courage, and they charged with such fury, as to rout the Asiatics with prodigious slaughter. After much

delay, and severe sufferings, their wasted columns were directed for Jerusalem, and when they caught the first view of its towers and battlements, all the toils and privations of their march, all that they had left, and all that they had lost, their wounds, and fears, and miseries, all were forgotten in the absorbing ecstasy of that hour of glory, and that overpaying vision.

"Of the millions of fanatics who had vowed to rescue the sepulchre from the hands of the infidels, forty thousand only encamped before Jerusalem: and of these remains of the champions of the cross, twenty-one thousand five hundred were soldiers,—twenty thousand foot, and fifteen hundred cavalry. The destruction of more than eight hundred and fifty thousand Europeans had purchased the possession of Nicos, Antioch, and Edessa."—pp. 241, 242.

Jerusalem was carried, after an imperfectly conducted siege, by storm, and the piety of the Christians was manifested by a dreadful massacre of the Moslems. The mosque of Omar floated in blood, and the holy city was thus purged from the effects of Mohammedan profanation, by the remorseless sword of the misnamed followers of Christ.

"On the eighth day, after the capture of the holy city, the princes assembled for the august purpose of electing a monarch. The deliberations were interrupted by several of the clergy, as representatives of the bishop of Calabria and Arnold, one of whom was ambitious of the patriarchate of Jerusalem, and the other of the bishoprick of Bethlehem. The meddling priests confessed the propriety of electing a king, but declared that precedence should accompany rank, and that as spiritual things were more worthy than those of a temporal nature, the choice of a patriarch should take place before that of a monarch. The princes treated this intrusion with contempt; and it was resolved that personal merit should be rewarded by royal dignities. The rank, family, and possessions of the chieftains were known to each other; but private morals and manners are visible only to friends and domestics. The enquiry was made, and Godfrey's virtues were declared to be pre-eminent. The princes conducted him in religious and stately order to the church which covered the tomb of Christ: but he refused to wear a diadem in a city, where

his Saviour had worn a crown of thorns; and modestly avowed, that the honors of becoming the defender and advocate of the holy sepulchre, was all that he aspired to."

—pp. 265, 266.

(To be continued.)

Brook's History of Religious Liberty.

(Continued from p. 31.)

WE cannot follow Mr. Brook, from the period of the establishment of Christianity, to the Reformation: those who are but superficially acquainted with church history, know that it presents nothing but scenes of ecclesiastical cabal and Anti-Christian oppression,—the gradual declension of true religion, and the increasing maturity of the man of sin. Superstition and despotism linked together, like a wide wasting pestilence, devastated the nominal kingdom of Jesus, and had almost exterminated its genuine subjects, when the consumption, decreed by the Lord God of Hosts, seized on the vitals of the hoary apostate. The Lutheran reformation, though a most splendid and glorious achievement, it should not be forgotten, was itself the effect of a variety of causes, which have been long operating; and, however important in its consequences, was but an imperfect work. The abominations of the mother of harlots had become so many and so foul, that the world was generally disgusted with her. The usurpations of the Pope were so flagrant, that the kings of the earth began to grow weary of a yoke, which themselves had chiefly enabled him to impose. The doctrines of Wickliffe had spread to a greater extent than is generally known. The revival of letters, and the invention of printing, disseminated the principles of knowledge and liberty. These, and other causes of a more latent nature, had been long forming a mine under the eternal city, which required only the steady and un-

yielding arm of a Luther to spring. With a fearless heart and an unrelenting hand, he applied the match, and an explosion took place, which, though it did not produce an universal ruin, shook the deepest foundations of the metropolis of antichrist, and prostrated her most formidable bulwarks to the dust. To that immortal man, and his celebrated coadjutors, a debt of gratitude is due by the world, which it can never cancel; and which the church of God can discharge only by following up the blow which he so nobly bent to ignorance, corruption, and usurpation, till they cease to exist within her pale.

In nothing does the imperfection of this great revolution more strikingly appear, than in the erroneous sentiments which continued to be entertained by its principal actors on the subject of religious liberty, and the encroachments on it, of which they themselves were guilty. They reformed many things belonging to the church, but left the church itself unreformed. The body of the people in every Protestant country were still regarded as the Church, which continued to be the subject of human legislation and interference almost as much as it had been before. No separation between the civil and spiritual concerns of men took place; and the magistrates' right to punish heresy, and to propagate truth, were maintained as firmly as ever. Persecution has often been called the vice of the period, rather than of the men. To us, it would appear more correct to denominate it, the vice of a *system*. When we find men of Christian character, and humane disposition, guilty of oppressing and punishing those who differ from them, we may be satisfied that this proceeds from some malignant principle which has got hold of their conscience. To be told that persecution was the sin

of all parties, may be an apology, but cannot be received as an explanation. Why did parties differ so widely as Papists and Lutherans — Episcopalians and Presbyterians agree in this most detestable of all evils? Why did men so enlightened as Calvin, and so gentle as Melancthon, and so upright as Cranmer, agree with such furies as Bonner and Gardiner, in the lawfulness of putting men to death for heresy? There must be some harmonizing principle that accounts for the unity of such opposing and discordant elements. The principle which was common to them all, is the lawfulness, and even necessity, of combining, or incorporating, a spiritual and a secular system, and hence of enacting laws to determine the conscience, as well as to regulate the conduct. This principle was held more or less by all parties of Protestants, as well as by the Catholics. It was differently explained, and variously modified, by the several parties: but to its leading features they all agreed, and, in its evil consequences, they all were implicated. The grand principle of the Reformation—that the Bible alone contains the whole of the religion of Protestants is decidedly inconsistent with the sentiments and the conduct of the Reformers themselves respecting civil establishments of Christianity, and penal laws in their support. If the Bible contains the whole religion of Protestants, and that Bible knows nothing of a secular system of rewards and punishments in its support; if, on the contrary, it candidly intimates that "Christ's kingdom is not of this world,"—every attempt to alter its nature, or to graft such a system on it, must be utterly unlawful, and equally inconsistent. If the Bible contains all the religion of Protestants, every law made by man to bind the conscience, and every human

penalty to enforce religion must be irreconcilable with this position, and plainly subversive of it. It implies a deficiency in the rule, or something wanting in the authority. It acknowledges another lord of the conscience than Christ—another standard of obedience than his word. For bringing this great principle into view, the Reformers are entitled to be held in everlasting remembrance, though they themselves did not fully understand all its bearings, and sometimes acted inconsistently with it. We fully accord with Mr. Brook, in the sentiments expressed in the following passage :

"The claim of religious liberty, therefore, was the grand principle upon which the reformation was built, and upon which its patrons and advocates proceeded. It must, indeed, be owned, that they had but partial and indistinct views of the independence of opinion; and while they shook off the haughty pretensions of Rome, they did not reject, as equally anti-scriptural in principle, ALL HUMAN AUTHORITY in religion. Still, however, they gave that mighty impulse to the intellectual and moral world, which is designed to obtain unrestricted freedom from all impositions upon conscience. If the Reformers in the fifteenth century did not act upon this generous principle, they did not go to the fountain head of divine truth, but drank of the stream after it was mixed and polluted with the filth of the world. If this was not the ground of their proceedings, in resisting the usurpations and corruptions of the church of Rome, there is no other principle upon which their conduct can be defended, or their example held up to the applause and imitation of succeeding generations. If implicit obedience to ecclesiastical power, and non-resistance to corrupt, and unscriptural impositions in religion, be the duty of all men, then were the Reformers disobedient and rebellious in resisting the existing authority, and in unmasking the enormities, of the Romish church. As members of her body, and priests of her altars, upon what principle, except that of judging and acting exclusively for themselves, could they lift up against her the arm of hostility, unveil her hypocrisy, and expose her deformity in the face of an indignant, abused, and oppressed world? If the church had a right to decree one article of faith, or to impose one rule or order of worship, it had the same right to impose ten thousand: and of the nature of these articles, as well as the tendency of those orders, she alone was declared to be sole and sovereign judge. It

was of so importance how corrupt, or how unscriptural were her commands and injunctions; for they were, upon her declaration alone, to be received and obeyed as pure, as holy, as catholic! If, therefore, we give up the uncontrolled right of private judgment in matters of religion, if we deny the necessity of a recurrence to the Scriptures, as the sole rule and authority of Christians, we must consider the reformation as a schism, and must brand the Reformers as mistaken, designing, and factious men. We know from history, that this is the light in which this glorious event, and these benefactors of mankind, are held by all the adherents to the see of St. Peter. Every hierarchy, whether Papal or Protestant, which usurps to itself spiritual dominion and dictation; and, by anathemas and penalties, vainly seeks to promote uniformity and obedience, must condemn the principles of the reformation, must stigmatize, as sectarians and schismatics, those men who lived and died in the great cause of religious truth and liberty. But, thanks be to God, the principle of the reformation is that of the Gospel—the right of inquiry—the duty of examination—what the Lord of Christians bequeathed to his followers, and what, from the sacred word of prophecy, shall in the end triumphantly prevail."—Vol. I. pp. 308, 309, 210.

The justice of these observations is illustrated by every subsequent statement of this work. The general principle of the Reformation was never afterwards lost sight of, though the constitution and conduct of all the Protestant Established Churches are inconsistent with it. The Church of England maintains the right of the church, to decree rights and ceremonies, and places the King at her head; the church of Scotland contends for the right of the civil magistrate, to call Synods and Assemblies, to take order in them, and to provide that whatsoever is transacted in them, be according to the mind of God: and these Synods, she maintains, have a right to issue "decrees and determinations," which are to be received, "not only for their agreement with the word, but also for the power whereby they are made." The conduct resulting from these principles clearly establishes their pernicious nature. The progress of the Reformation has been checked and counteracted

in all the Protestant churches. Externally, they are in the same state in which they were left by Luther, and Zuinglius, and Calvin, and Knox. Internally, they are in a much worse state than when left by these eminent men. The grand doctrines with which these distinguished veterans fought the battles of truth and righteousness—are no longer preached in the great majority of the pulpits of any of the Established Churches; and, notwithstanding their royal heads, their authoritative assemblies, their orthodox standards, were Luther, and Calvin, and Knox, to rise from the dead, they would be astonished to find, that the communities to which they respectively belonged, stand in need of a second reformation, and that more difficult to effect than the first. The bye-laws of these ecclesiastical incorporations are often as gross infringements on the right of private judgment, as many of the papal mandates; and the state edicts which they have frequently prompted by their influence, or sanctioned by their support, have inflicted the most dreadful injuries on those who could not submit to their authority.

It was some time after the Reformation was effected before a party appeared which clearly understood the doctrine of religious liberty, and disclaimed the exercise of all human authority in the things of God. This party arrived at these enlightened views entirely from attempting to place Christianity on the simple footing on which it stood in the days of the apostles. Avowing their belief, that every Christian church consisted only of the Christian persons, who stately assembled in one place—that the Bible was their sole statute-book, that all establishments were part of the antichristian apostacy, against which it was the duty of Christians to bear testimony, by separating from them—became enemies to persecution on principle,

and for conscience-sake advocated those rights to others, which they claimed for themselves. This was a most important step in the progress of reformation; and of religious liberty, though it brought upon those who advanced it the most opprobrious abuse, and the most shocking ill usage, even from the most zealous friends and advocates of Protestantism.

"In the defence of these Christian principles, Mr. Robinson published his celebrated work, entitled, 'A Justification of Separation from the Church of England.' Upon the subject of civil and ecclesiastical government, he makes the following judicious distinctions:—In the word of God, civil officers are called princes, captains, judges, magistrates, lords, kings, principalities, and powers, and their offices exactly accord with their names: but ecclesiastical officers are incapable of these titles, which can neither be given them without flattery, nor received without arrogance; nor is their office an office of lordship, sovereignty, or authority, but of labour and service: so that they are labourers and servants of the church of God. Magistrates may publish and execute their own laws in their own names; but ministers are only interpreters of the laws of God, and must look for no further respect to the things which they speak, than as the same is agreeable to the Word of God. Civil administrations, with their forms of government, are often altered according to existing circumstances, and to avoid inconveniences: but the church is a kingdom which cannot be moved, in which there may be no innovation in office, or in the form of administration, from that which Christ hath given for the regulation of his church to the end of the world. Civil officers possess authority by their offices to judge offenders, and upon whom they may execute temporal judgment: but the officers of the church are the ministers of the people, whose service the people are to use in administering the censures of the church of God, against obstinate offenders; and this is the utmost that the church can legally perform. In the civil government, obedience is due to the will and authority of the magistrate, who is lord over the bodies and goods of his subjects: but in the church of Christ, the appointed officers may not require, or the people present obedience, only in those things which are commanded in the word of God.

"As the kingdom of Christ is not of this world; but is spiritual, and He its spiritual king; so must the government of this spiritual kingdom, and all the laws of it, under this spiritual king, be also spiritual. Jesus Christ, by the sceptre of his kingdom,

rules and reigns over all ; so that Christian magistrates, as well as others, ought to submit themselves to him ; and the more Christian they are, the more meekly will they take upon them the yoke of Christ ; and the greater authority they have, the more effectually will they advance his sceptre over themselves and their people. Nor can there be any reason why the merits of saints may not be mingled with the merits of Christ, in the salvation of the church ; as well as the laws of men may be mixed with the laws of Christ, in the government of his church. He is as entire and absolute a King, as he is a priest ; and his people must be as careful to preserve the dignity of the one, as to enjoy the benefits of the other.

" These liberal and enlightened principles, as contained in several of Mr. Robinson's publications, show, that his mind was greatly expanded, and that he considered the Bible, and the Bible alone, as the religion of Protestants, to the total exclusion of human authority, with all the shackles and superstitions of popery. The principles of religious liberty contained in his treatises, though at first published in a foreign land, diffused light, and truth, and a spirit of moderation in his native country. His writings were extensively circulated, and his principles cordially received, by which the minds of men were restored to the possession, and the exercise of their native rights ; so that under God his enlightened efforts proved an invaluable benefit to the Christian church. The memory of JOHN ROBINSON will, therefore, be honoured and revered to the end of time, by all persons of enlightened and liberal minds, as one of the brightest ornaments of his country, and distinguished advocates of religious liberty."—pp. 418-420, vol. i.

That to the Brownists, or first Independents, the world is indebted for the discovery of the invaluable principle, the progress of which is traced through this work, is not to be denied ; and that those who act on their principles, are the only consistent Protestants, the ablest advocates of the Romish church have successfully shown. In the celebrated discussion between Bossuet, the Catholic Bishop of Meaux, and Claude, the minister of the Reformed Presbyterian Church at Charenton, the Bishop proves, that his Presbyterian opponent urged the same arguments against the claims of the Romish See, that the Independents employed against the authority of

synods ; that his reasoning, therefore, proved too much, unless he showed his sincerity and consistency by going over to the Independents, which both the Bishop and the Presbyter agreed to be wrong. The world has been torn by the conflicts of contending sects, influenced by the lust of power ; Popes, and Bishops, and Assemblies, have fulminated their decrees against each other ; the father has excommunicated the son, and the son cursed the father ; every possible evil has been perpetrated and justified by men calling themselves Christians, under the pretence of zeal for the salvation of men, and the uniformity of religious opinion. " The true-original remedy for all these ills," says Robinson, with his characteristic point, " is the restoration of that PRIMITIVE RELIGIOUS LIBERTY, which the Saviour of the world bestowed on his first followers. It was equal and universal. Church power was vested in the people, and the exercise of it limited to each congregation. So many congregations, so many little states ; each governed by its own laws, and all independent on one another. Like confederate states, they assembled by deputies in one large ecclesiastical body, and deliberated about the common interests of the whole. The whole was unconnected with secular affairs, and all their opinions amounted to no more than advice, devoid of coercion. Here was an union ; liberty was the object, and love was the bond. It was an evil day, when princes hired the church for a standing army ; and everlasting shame must cover the faces of those ecclesiastics, who, like Judas, made their Master a marketable commodity. Princes affected to be wise as Solomon, and set lions to guard the steps of their thrones : but they had not penetration equal to the Jewish monarch ; his lions could not bite ; but theirs

have devoured the creators of their being, elevation, and form."²

The next thing wanting to develop the nature, and assist the progress of religious liberty, was a civil Government, disposed to leave Christianity in a great measure to itself, and to protect all manner of religious professors. To expect this from the old Governments of Europe, all of which had been formed during the dark ages, and brought to maturity by oppression and superstition, would have been vain. The determination of the people of England to have something like civil and religious freedom, and the unwise and invincible resolution of the unfortunate Charles I. to resist them, produced a struggle dreadful to all parties, but peculiarly so to one of them, which issued in a fair trial of the possibility of managing a kingdom on the principles of general toleration. Of the successful nature of the experiment, it is scarcely necessary to speak. The tolerant principles of Oliver Cromwell are well known; whence he derived them is also generally understood. He discountenanced the Episcopalians and Papists, on account of their political conduct and principles; he allowed the Presbyterian Establishment, but humbled its intolerant spirit; he encouraged the Independents and Baptists, and spread his protecting influence over all. Cromwell has been branded as a fanatic and a knave; but let the governor of the earth be produced, in ancient or in modern times, who has uttered and acted on the enlightened sentiments of the following paragraph, and we consent that Oliver be henceforth deprived of the *peculiar* glory of his character.

"The foregoing extracts, derived from the most approved authorities, exhibit Cromwell's views of religious emancipation in the most favourable light. He evidently wished

the force of human control to cease, and every man to be left to his own unbiassed choice, in all things pertaining to religion and the worship of God. These were his sentiments and recommendations previous to his exaltation to the Protectorship; and not long after his exaltation, addressing the Parliament, he said—"Is not liberty of conscience in religion a *fundamental*? So long as there is liberty for the supreme magistrate to exercise his conscience in erecting what form of church government he is satisfied he should set up, why should he not give it to others? Liberty of conscience is a natural right, and he that would have it, ought to give it, having liberty to settle what he likes for the public. This, indeed, hath been the vanity of our contests, that every sect saith, 'Give me liberty'; but give it him, and to the utmost of his power, he will not yield it to any body else. Where then is our ingenuity? Truly that is a thing which ought to be very reciprocal. The magistrate hath his supremacy, and he may settle religion according to his conscience. I may say to you, and I can say it, all the money in the nation would not have tempted men to fight as they have done, if they had not had hopes of liberty, better than they had from episcopacy, or than would have been afforded them by a Scotch or an English Presbytery, if it had been as sharp and rigid as it threatened when it was first set up. This, I say, is a *fundamental*; and it ought so to be: it is for us, and the generations to come."—pp. 517, 518, vol. 1.

These sentiments ought for ever to rescue the character of Oliver Cromwell from the reproach of fanaticism; and the consistency with which he reduced them to practice, should defend him from the charge of hypocrisy. In England, however, the experiment of religious liberty was made on a comparatively small scale, and was, unhappily, of short duration. In America, it has had the fairest and most satisfactory trial. The body which planted the tree of liberty in Britain, carried a vigorous shoot across the Atlantic; there God had prepared room for it, and did cause it to take deep root, and to fill the land. The hills are covered with its shadow, and the boughs thereof are like the goodly cedars. Its fruit shakes like Lebanon; and the dwellers under it flourish like the grass of

² Robinson's Life of Claude, p. 27.

the earth. There an answer is furnished to all the clamours of alarmists, and interested supporters of corrupt systems, respecting the danger of innovation, the evils of change, and the anarchy and irreligion which must result from the want of a religious corporation, nurtured and patronised by the state. From the western shores of the Atlantic, to the banks of the Ohio, the citizen chooses his own altar; the sect provides for its own pastor; and among innumerable congregations, unconnected by discipline, and unsupported by state-endowments, an harmonious moderation universally prevails.

It would have afforded us much pleasure to follow Mr. Brook through his second volume, as well as through the first; but we must forbear. We considered it of importance to state fully our sentiments on the origin and progress of the doctrine of religious liberty, till that doctrine obtained a fixed character, and a powerful hold on the minds of men. From the period at which we have stopped, no discovery of importance, connected with the subject, has been made. The principle has been more fully developed, its influence has more widely diffused itself than many are disposed to admit, and even the conflicts which it has sustained, have contributed to its growth and its energy. Of these the present work furnishes us with ample and interesting details. Our author's statements respecting the act of uniformity—the revolution and act of toleration—the Bangorian controversy—the tolerating sentiments and conduct of the reigning family—Lord Sidmouth's Bill, &c. &c. are all very valuable, and his reasonings on them most excellent. They must, however, be familiar to most of our readers. Indeed, this part of the work may be considered a tolerable epitome of modern church history. It is by no means

confined to its principal subject; but embraces most of the facts which are interesting to Dissenters, especially during the last century.

We have little to remark on the mode in which the subject is managed, besides what we noticed at the beginning of this article. Had the author not been anticipated on many points, in the latter half of his work, by Bogue and Bennet's history of the Dissenters, he would have appeared to greater advantage. He travels over the same ground, and is often under the necessity of adopting the same reasonings, and even the same language. We observe also a good deal of repetition in his reflections and reasonings on the different subjects of the history; and are disposed to think, that the work would have been read with more pleasure and advantage, had it been very considerably compressed. We have no doubt, that the enlargement has arisen from the laudable anxiety of Mr. Brook to do full justice to his subject, by communicating all the information which he has collected. His diligence and fidelity are entitled to the highest praise which we can bestow; and his work, as a collection of facts, will, we are assured, materially assist in promoting the glorious cause to which it is devoted.

We cannot conclude our notice of this interesting work, without urging upon our readers the importance of supporting such men as Mr. Brook in the department of literature to which he has consecrated his time and talents. If not cultivated by Dissenters, it will be neglected by others, and if Dissenters do not patronise the writers of their own history, to whom are such writers to look for support? We know that these remarks are not unnecessary in this age of spurious liberality; in which many, whose principles ought to teach them better things, seem to consider it a mark of great-

ness of mind, to discountenance the labours of their brethren, and applaud those of their antagonists. Assuredly the conflict between truth and error is not yet at an end. The adversaries of religion and liberty are still many, and on their side are wealth and power. The friends of truth have much to contend with, and much to suffer. Here they will never be rewarded: but let them not be discouraged, the time is approaching, when, to use the words of the immortal Milton, "they that by their labours, counsels, and prayers, have been earnest for the common good of religion and their country, shall receive, above the inferior orders of the blessed, the regal addition of principalities, legions, and thrones; and in super-eminent of beatific vision, progressing the dateless and irresoluble circle of eternity, shall clasp inseparable hands with joy and bliss, in over measure for ever."

Orme's Life of John Owen, D.D.

(Concluded from p. 40.)

WE were under the necessity of suspending our remarks upon this excellent piece of biography, at the brief but interesting narrative, which the author has furnished of the circumstances by which Dr. Owen was brought into the liberty of the Gospel. It does not appear that he had begun to preach previously to this event, nor is there any record of his earliest efforts in the ministry. It is highly probable that he began his labours in London, and soon after the happy change related in our last extract; but neither the time nor the place has been ascertained. We may be assured, however, that his energetic mind would not long suffer him to remain silent, upon the subject of that salvation which he had himself discovered. It was during his residence in Charter

House Yard, and probably soon after his conversion, that he published his first treatise, in the year 1642, entitled "A Display of Arminianism." This publication appears to have recommended the author to the attention of Parliament; for very soon after, the Committee for purging the Church of Scandalous Ministers, gave him the living of Fordham, in Essex. From this period, he became more strictly connected with the Presbyterians, but, as he himself says, without a clear understanding either of the principles or arguments of the Congregationalists. Even at this time he appears to have been, in theory, approximating to the Independents, whose cause he more fully espoused, when he gave closer attention to the points in dispute between them and the Presbyterians. But we find it impossible to follow Mr. Orme through the very interesting details, which his work affords, of all the subsequent steps of Dr. Owen's life. He now entered upon a busy and conflicting scene, and though he took no active part in the political contentions, was soon, and very unexpectedly, pushed into stations of greater publicity than he wished. The fame of his preaching, the learning and ability of his writings, which were wholly of a religious character, with the great success of his labours, gave him considerable influence both in town and country. He was removed from Fordham to Coggeshall, where he was labouring, with great acceptance, at the memorable period when the parliamentary cause became completely triumphant. The day after the execution of the King, he was summoned to preach before Parliament. This was the principal event of Owen's life, on which his enemies have been able to fix the semblance of a blot; and how unjustly and maliciously they have perverted his words, will be evident to all who

examine the facts. Mr. Orme satisfactorily vindicates religion from the crime of the King's death. He says:—

"That any body of religious persons should be guilty of such lawless and unjustifiable procedure, would be sufficient to brand it with deserved and indelible disgrace; but a little acquaintance with the true state of things will evince, that no religious sect can justly be charged with the crime of putting the King to death.

"The parties immediately concerned in this tragical scene, were the army, the parliament, and the high court of justice. The army was a collection of all the fierce republican spirits, which had been produced by the anarchy, the excitement, and the success of the preceding years. It comprehended a great number of religious persons belonging to various professions, and many of no definite profession whatever; who might pretend to religion, but who, in reality, fought for revolution and plunder."—pp. 89, 90.

"With some it may be enough to involve Owen in the guilt of the Regicides, that he was employed by them to preach on such an occasion, as the day after the King's death. The apology made by him in regard to another affair is here, perhaps, quite as applicable. His superiors were persons 'whose commands were not to be gainsayed.' They were aware of the importance of having their conduct sanctioned, even in appearance, by a preacher of Owen's respectability, and on this account, it is probable, he was chosen to discharge a function, which it is impossible to suppose he would have coveted. Perhaps, they expected he would defend or apologize for their measures. If they did, they must have been grievously disappointed, as the discourse maintains a profound and studied silence on the awful transaction of the preceding day. It is founded on Jeremiah xv. 19, 20. and was published with the title of 'Righteous zeal encouraged by Divine protection;' from which a direct application to the recent events might be expected. Extremely little of this, however, occurs. The text and context were both very suitable to the circumstances of the country, and in a general way, he uses them for this purpose. But he is exceedingly cautious of committing himself by expressing an opinion, either of the court, or the country party; which plainly implies, that while he was not at liberty to condemn, he was unwilling to justify. He tells the parliament very faithfully 'that much of the evil which had come upon the country, had originated within their own walls,' and warns them against 'oppression, self-seeking, and contrivances for persecution.'"—pp. 94, 95.

To this sermon was appended

his valuable essay on toleration, and it is essential to the vindication of Dr. Owen and his religious friends, to observe the crisis at which he became the public advocate of religious liberty. Nothing has been more sedulously concealed from the public view, than the fact that the Independents, at the height of power, maintained the same doctrine of liberty of conscience, for which they struggled through Popish, Episcopalian, and Presbyterian oppressions. We must contract the remarks we have yet to make, for the purpose of admitting the following most important passage:

"In 1647, Jeremy Taylor published his 'Liberty of Prophecy;' showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions.' This is the first work, produced by a churchman on this subject, which is deserving of any notice. It contains, on the whole, rational and scriptural views of the impropriety of exercising authority in religion; but there are some circumstances which detract greatly from its value. He argues chiefly from the difficulty of expounding the Scriptures so as to arrive at any certain conclusion on some subjects—from the incompetency of Popes, Councils, or the Church at large, to determine them—from the innocency of error in pious persons—and from the antiquity and plausibility of various sentiments or practices generally held to be erroneous. It is more on such grounds as these that he rests his defence of toleration, than on the natural rights of men, and the plain language of Scripture. In many parts of the book, it is difficult to determine whether Taylor is arguing from his own personal conviction, or merely as an advocate to serve his cause at the time. Though a churchman, he was a dissenter when the *Liberty of Prophecy* was written—he was then pleading for toleration to Episcopacy. He must either have written what he did not himself fully believe, to answer a temporary purpose, or in a few years his opinions must have undergone a wonderful change. With the return of monarchy, Taylor emerged from obscurity, wrote no more on the *Liberty of Prophecy*; and was a member of the Privy Council of Charles II., from which all the persecuting edicts against the poor Non-conformists proceeded. It deserves to be viewed, therefore, either as the special pleading of a party counsellor; or the production of Jeremy Taylor, deprived of his benefice, and the privileges of his profes-

sion, imploring relief; of which, Bishop Taylor, enlightened by the elevation of the Episcopate, and enjoying, with his party, security and abundance, became ashamed, and, in his own conduct, published the most effectual confutation of his former opinions or sincerity.

"How different was the conduct of John Owen! We have already noticed the state of his mind respecting liberty of conscience. He had pleaded for it to a certain extent before; others we have seen had published some of the same sentiments; but he has the honour of being the first man in England who advocated, when his party was uppermost, the rights of conscience, and who continued to the last to maintain and defend them."—pp. 101, 102, 103.

After accompanying Cromwell's army to Ireland, and subsequently to Scotland, both of which services he appears to have performed by no means readily, he returned to his congregation at Coggeshall. But he was removed hence, by an order of Parliament, in March 1651, to the deanery of Christ Church, Oxford. In about a year and a half after this appointment, he was made Vice-chancellor of the university. The success of his administration of the affairs of Oxford was truly illustrious. Mr. Orme has devoted the whole of Chapter VII. to this subject. It is a chapter on which he appears to have bestowed great pains, and the research it displays, as well as the manner in which it is executed, does him great credit.

For a view of Owen's subsequent conduct, upon his dismissal from Oxford, when Richard Cromwell was chosen Chancellor, in room of the Protector, who had resigned, we must refer to the volume itself. Though removed from this high official situation, he continued to exert himself in the cause of truth, and for the promotion of the gospel. The Restoration removed Owen entirely from Oxford. He retired to Stadham, the place of his birth, where, for a little season, he was permitted to preach to a small congregation. Violence and persecution soon became universal against all who would not conform, and Owen,

who but a short time before had been the admiration of the country, the ornament of the university, and the friend and protector of all, however they might differ in their theology from himself, had to seek safety in concealment, and in flight. Mr. Orme has given a very interesting account of the various publications, to which, during this period, Owen devoted his attention. After this, we find him in London; and when, during the plague, and after the great fire of London, the clergy forsook the churches, we find him, with Thomas Goodwin, Nye, Griffiths, Brooks, Caryl, Vincent, and others, both presbyterians and independents, fitting up places for public worship, in which they were allowed, during those awful times, to meet without molestation. Owen afterwards formed a congregation in London, and set up a lecture, to which many persons of quality, and several officers in the army, as well as eminent citizens, resorted. Caryl had also founded a church in London, which, upon his death, was united to that under the pastoral care of Dr. Owen. This church met in Bury Street, and appears to have been highly respectable. We are under the necessity of passing over the mass of interesting information, which this volume contains, relative to the numerous publications of Owen, and the important theological controversies in which he took so conspicuous a part. And we do this, that we may make room for one more valuable extract—a letter, dictated the day before he died, and sent to his friend, Charles Fleetwood. This passage is highly important, as it so fully refutes the false and malignant assertion of Wood, in the *Athenæ*, "*that he did very unwillingly lay down his head and die.*"

"Although I am not able to write one word myself; yet I am very desirous to speak one word more to you in this world,

and do it by the hand of my wife. The continuance of your entire kindness, knowing what it is accompanied with, is not only greatly valued by me, but will be a refreshment to me, as it is even in my dying hour. I am going to him whom my soul has loved, or rather who has loved me, with an everlasting love, which is the whole ground of all my consolation. The passage is very irksome and wearisome, through strong pains of various sorts, which are all issued in an intermitting fever. All things were provided to carry me to London to-day, according to the advice of my physicians; but we are all disappointed by my utter disability to undertake the journey. I am leaving the ship of the church in a storm; but, while the great Pilot is in it, the loss of a poor under-rower will be inconsiderable. Live, and pray, and hope, and wait patiently, and do not despond; the promise stands invincible, that he will never leave us, nor forsake us. I am greatly afflicted at the distempers of your dear lady; the good Lord stand by her, and support and deliver her. My affectionate respects to her, and the rest of your relations, who are so dear to me in the Lord. Remember your dying friend with all fervency; I rest upon it that you do so, and am your's entirely."

"This letter exhibits the ground of the Doctor's hope—the tranquillity of his mind—the humility of his disposition—his interest in the afflictions of the church, but confidence in her security—his attachment to his friends, and the pleasure which he derived from the fellowship of their kindness and prayers. It is just such a letter as we might have expected, from the preceding life and character of the writer.

"His sufferings previously to his death, appear to have been uncommonly severe, arising from the natural strength of his constitution, and the complication of his maladies. But the blessed truth, which he had long preached to the edification and comfort of many, and in defence of which he had written so much and so well, proved fully adequate, not only to support him, but to make him triumph in the prospect of eternity. On the morning of the day on which he died, Mr. Thomas Payne, an eminent tutor and Dissenting Minister, at Safraon Walden, in Essex, who had been intrusted with the publication of his *Meditations on the Glory of Christ*, called to take his leave, and to inform him, that he had just been putting that work to the press. 'I am glad to hear it,' said the dying Christian; and, lifting up his hands and eyes, as if transported with enjoyment, exclaimed—'But O! Brother Payne! the long wished for day is come at last, in which I shall see that glory in another manner than I have ever done, or was capable of doing in this world.'"—pp. 447, 448.

"His death took place on the 24th of August, 1683, the anniversary of the celebrated Bartholomew ejection, and in the
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67th year of his age. He was speechless for several hours before; but showed, by the lifting up of his eyes and hands with great devotion, that he retained the use of his mental faculties, and his devotional feelings to the last. He was attended by Dr. Cox and Dr., afterwards Sir Edmund King, who assigned a physical reason for the extreme severity of his last agonies. 'Mark the perfect man, and behold the upright, for the end of that man is peace!' 'Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them.'"—pp. 449.

But we find it absolutely necessary to restrain ourselves, and draw our remarks to a close. We have not attempted to offer any analysis of this work. It would be impossible within our limits. We have, therefore, merely noticed three or four prominent events in the Memoir, and made a few extracts, to exhibit the manner in which Mr. Orme has executed his undertaking. We are aware, that, copious as these extracts may appear, they will not adequately exhibit the great merits of the work. It includes, perhaps, every thing that can now be known of Dr. Owen. His course is traced with great care and fidelity. His character and principles are exhibited with impartiality, as they appear in his actions and his writings. The biographer must have been at immense labour to have made out so very comprehensive and minute an account of the doctor's numerous publications. But the sketches which are given of his works, the histories of the various controversies in which he was engaged; and the criticisms passed upon the publications on both sides of those controversies, are highly valuable, and display great research. The author is confessedly an admirer of Dr. Owen, but by no means a blind or a bigoted one. He does not hesitate to censure his mistakes, nor attempt to palliate his errors, whenever he has been proved to be wrong. This work, indeed, in every view, demands our warmest recommendation. It comprises as much matter as is usually drawn out into two
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modern octavos, and contains more information upon the subject, and the times of which it treats, than is to be found in any half-dozen volumes in the language. The style is not free from blemishes, but yet is neat and nervous, often pointed, and generally perspicuous. The author displays throughout, his ardent attachment to universal religious liberty, and unanswerably vindicates the history of independence. It is a work which, in our humble opinion, deserves not only to be read, but possessed, by every Dissenter, for its temperate, manly, and triumphant defence of those principles on which his most valued privileges stand, and for the memorial it contains of the eminent individual, who is at once the prince of divines, and the bulwark of evangelical dissent: it ought to be read by opponents to Dissenters, for the elucidation of some of the most important facts in the ecclesiastical history of the country, and for the development it affords of the acknowledged principles of ancient and modern Non-conformists. As a key to Dr. Owen's works it is invaluable; and, as containing an analysis, a history, and a critique of each of his very numerous productions, it will become indispensable to all the admirers of Dr. Owen's theology. We can only say in conclusion, that we have seen no work of biography, since the commencement of our critical labours, which contains so much satisfactory information, so much discriminative criticism, and so much sound and important instruction. We recommend that a second edition should be improved by the introduction of a Table of Contents, which we presume has been overlooked, or perhaps judged unnecessary in addition to the Index. But the Index, though copious, by no means answers the purpose of a Table of Contents.—We suspect there is a mistake in p. 323, in attributing to Bishop Downham a Commentary on the Hebrews. Dr. Lushing-

ton's Commentary, which was a translation of the Socinian Crellius, being anonymous, and having the *imprimatur* of John Downham, the author of the "Christian Warfare," and a celebrated Puritan, on the 1st page, has occasioned some of the London booksellers to mark his work, "Downham on the Hebrews," which may have given rise to the supposition that Bishop Downham, who was brother to John, wrote the work in question. Wilkins makes no mention of Bishop Downham in the list of commentators on the Hebrews, contained in his "*Ecclesiastes*." 8vo. 1659. At p. 508, our author confounds Mr. Thomas Gouge, the friend of Archbishop Tillotson, with another dissenting minister of the same name, celebrated by Watts in his *Horæ Lyricæ*. The Gouge whose funeral sermon Tillotson preached, and who wrote "The surest and safest way of thriving," was a Presbyterian, and died in 1681;—Watts's friend was an Independent, and died in 1700. See Calamy's Lives, and Wilson's Dissenting Churches.* The author, we are assured, will not be offended with us for pointing out these slight inaccuracies.—The work is handsomely printed, and contains a very superior plate of Dr. Owen, with a *fac-simile* of his hand-writing.—We take leave of Mr. Orme with regret that we could not extend this article, and with our most cordial thanks for the gratification we have derived from the perusal of his work.

* In mentioning the latter work, we may be permitted to seize the present opportunity of uniting our recommendation of it with that given by Mr. Orme, in page 500 of this volume. Mr. Wilson has merited the gratitude of every friend to Nonconformity, and history in general, by the exactness and extent of research he has displayed; and we must be allowed to say, that it is a reproach on the character of the Dissenters of the nineteenth century, that they should permit such a history of their ancestors to continue incomplete, when the author has publicly declared, that the only reason of its remaining so, is the want of sufficient encouragement to induce him to publish the concluding volume.

ANALYTICAL AND CRITICAL NOTICES OF
NEW PUBLICATIONS.

The Beloved Disciple: a Series of Discourses on the Life, Character, and Writings of the Apostle John. By Alfred Bishop. Price 5s.—Hamilton.

WE feel much pleasure in introducing to the notice of our readers, this excellent little volume. It contains fourteen discourses upon the following topics: *The Conversion of John—His Appointment to the Apostleship—His First Mission—John at the Transfiguration—Rebuked for Intemperate Zeal—Rebuked for Ambition—At the Paschal Supper, and at Gethsemane—At the Cross—At the Resurrection of Christ—John during the Forty Days—John before the Jewish Council—In Patmos—The Gospel according to John—The Three Epistles, and the Apocalypse.* The history and character of the Apostle John, furnish numerous topics of interesting discussion, and afford the preacher an opportunity of bringing forward many of the most interesting scenes in the Evangelic history, as well as of stating, more or less freely, most of the essential doctrines of the Gospel. Mr. Bishop has treated his subject in a judicious and popular manner. We think him, in most places, peculiarly happy in the lessons of moral and religious instruction, which he derives from the facts of John's history. There is a commendable regard throughout the work to the observations of the most approved commentators and critics. The book is well adapted to family reading, and will assist young persons in forming a connected view of the character and ministry of the amiable Apostle John. We must be permitted to say, that we are not quite satisfied with the two last discourses. However important it may be to communicate information upon the evidence of the authenticity and authority of any particular book of Scripture, we scarcely think it advisable to occupy the attention of a Christian auditory, except when we know the authority of the word of God is called in question, with dry statements of historic evidences, or with learned and critical disquisitions on the time and occasion of

particular books. Were we disposed to admit the propriety of introducing long critical and historical disquisitions into the pulpit, or of devoting nearly a whole discourse to a statement of the grounds on which any one book stands, we should yet say, that the two last discourses of such a series as the present, should not have been devoted to these points. They might have formed a suitable introduction to the volume, or have been compressed into an introductory sermon, or have occupied almost any place but the one to which the author has assigned them. We must, however, do Mr. Bishop the justice to say, that he has contrived to connect many useful remarks and practical observations with both these discourses; and we can, with this trifling exception, award to him our decided and cordial approbation. The style is uniformly plain, and adapted to general usefulness.

The Religious Instruction of Children and Youth, recommended to Christian Parents. By R. M. Miller.—London: Westley and Co. 1820. 12mo. 3s. 6d.

THERE is no circumstance that testifies more favourably of the religious state of the present times, than the increased attention paid by all ranks and parties to the education of our youth. It is in this way alone, that we may rationally expect the melioration of the morals of the succeeding generation. We have heard, with a mixture of surprise and pity, the unhappy forebodings of selfishness and bigotry, in a prospect of diffused education among the lower orders; but we must be allowed to say, that as this principle can be defended only on the popish belief of ignorance being the mother of devotion, so experience and common sense are capable of furnishing efficient and evident proofs of its fallacy. To suppose that impiety and religious knowledge can advance together in society in an equal ratio, is to invert the principles which reason, experience, and Scripture have incontrovertibly established.

The religious education of youth is here presented to the public in a compendious and engaging form; and we scruple not to say, that for its size, this book embodies as much information, and that delivered in as pleasing a manner, as any work on the subject with which we are acquainted. We earnestly recommend it to Christian parents, and sincerely hope that they will conscientiously attend to those all-important duties, which this excellent work so ably defines and enforces. The author has divided his book into eight chapters, upon the following momentous topics.

Chap. 1. Instructing Children in the Knowledge of God, a future State, and their own Condition.—2. In vital and practical Godliness.—3. In Family and Private Religion, and Observance of the Lord's day.—4. In Acquaintance with Scripture, Catechising, Reading, and Conversation.—5. Guarding against Improper Associations, evil Company, &c.—6. On Example, Correction, and Prayer.—7. Objections against Religious Instruction answered.—8. Reasons of the Inefficacy of Religious Instruction, and Arguments to induce to Perseverance in it.

The Design of the Death of Christ explained, &c. &c. A Sermon. By William Ward, of Serampore.—Black and Co., London. 1s. 6d. 1820.

It is scarcely possible to say too much in favour of this sermon; the fervent zeal for the salvation of souls which it discovers, and the scriptural arguments brought forward in it, to induce to greater exertions in the glorifying of God, are worthy of a Christian Missionary. We have no doubt, but Mr. Ward has himself been influenced by the motives he urges, and we sincerely wish such views were generally felt and acted upon. Let those who wish to understand how the love of Christ should constrain a believer, contemplate, and endeavour to exemplify the truths contained in this sermon. The text is taken from 2 Corinthians, v. 14, 15.—After introducing his subject by an interesting exordium, the preacher inquires, What it is for a man to live to himself? 2dly, What it is to live to

Christ as dying for us? In this latter part, our author has some strikingly impressive passages, one of which we must be permitted to lay before our readers. In enforcing upon Christian churches their obligation to live to Christ in the propagation of his Gospel, the author observes,—“It is plain then, that we can never accomplish the mighty good contemplated by the Saviour, in giving the injunction—‘Preach the Gospel to every creature,’ but by restoring the church to its primitive energy. If this were done, and if the members of each church, or society, considered themselves as a body of agents employed by the Author of redemption in saving the perishing, surely the spiritual power of the church would even now become irresistible.—The rapid propagation of the Gospel throughout the then known world by the primitive Christians, has been attributed principally to the powerful effect of miracles on the human mind, forgetting how much belonged, under God, to the combined energies of converts, every one of whom felt the grand impulse, and every one of whom was a co-worker with God, the Holy Ghost. Whenever a resurrection of primitive energy shall take place, the members of Christian churches will devote the gifts of their ministers and members to the general good; recollecting, that besides the public preaching, they have, for their own edification, a most ample provision, viz. the written word, the communion of saints, numberless works on divine subjects, social and family service, private exercise, and the gifts of their elders.”

Serious Remarks on the different Representations of Evangelical Doctrine by the Professed Friends of the Gospel. By John Ryland. Two Parts.—Bristol: Fuller and Co. 1817, 1818.

It always gives us pleasure to see the ministers of the Gospel employed in exposing the inconsistencies and impurities of the Antinomian heresy; and their labours are, perhaps, more needed to repress this spiritual pestilence, than at any former period we remember; for since the disease was never so diversified in its forms, nor so openly

and extensively malignant in its effects, as we behold it in our day, the remedies were never so frequently and imperiously called for. We are glad to see Dr. Ryland entering the lists, and we cordially thank him for the scriptural manner in which he has handled the subject. Were we inclined to qualify the general praise so unequivocally due to these two pamphlets, we might say that the style is neither so clear and forcible, nor the method so accurately defined, as the nature of the subject, and the excellence of the matter, demanded, nor as the acknowledged abilities of Dr. Ryland induced us to expect. But we can heartily recommend them to the perusal of our readers, assuring them that though the language may not altogether suit the fastidious, yet the sentiments are strictly and emphatically evangelical, and calculated to lead them into correct views of some of the most essential truths of Christianity.

Early Piety exemplified, in a brief Memoir of Miss Mary Ann Mabbs, &c. with Extracts from her Devotional Papers. By the Rev. J. Thornton. — W. Baynes and Son. 1s. 6d.

This is one of the most interesting little volumes we have for some time seen. It appears to us admirably calculated at once to instruct and encourage serious young persons. The character of the author is a sufficient guarantee for the truth of the narrative, and the fidelity of the extracts from Miss Mabbs's papers. The work is divided into three parts. The first contains some admirable introductory remarks by the author, on the lustre with which Christianity appears in the lives of persons eminently pious, and especially in the season of youth. He then proceeds to a brief narrative of the early years of Miss Mabbs, her conversion in the 13th year of her age, and reception into the church at Billericay some months after. The second part consists of extracts from her devotional papers, with remarks by the author. These extracts we consider peculiarly excellent; they display the singular humility and ardent devotion of Miss Mabbs in a most instructive and amiable light. We think none, whether young or old, can read her meditations and reflections, during her illness, with-

out being deeply interested in the patient and pious sufferer. The good sense and superior knowledge of this young lady are as conspicuous in every page of her diary, as the more valuable qualities of faith and patience. We could, with great pleasure, extract several affecting and instructive passages from this portion of the work, but our limits will not allow. The third part contains an account of the last sickness and death of Miss M., with a brief, but very neat sketch of her character. The author closes his little volume with an address to parents and young persons, executed, we think, in his best manner. We cannot too strongly recommend the introduction of this work into pious families, and among Sunday School teachers, to whom it is peculiarly adapted.

Brief Sketch of the Life of William Gibbons. — Glasgow: Young. London: Nisbet. 1821. Price 10d.

THE author of the tract before us, Mr. William Wardlaw, jun. is well known in the city of Glasgow, where he resides, as the active friend of youth. He has endeavoured to forward the spiritual welfare of this part of society, by presenting them with many volumes for the use of their juvenile libraries;—though, we believe, without affixing his name. In "the short and simple annals of the poor," it is not to be expected, that great variety can occur, nor much to interest the general reader; but in the "brief sketch of the life of William Gibbons," there is not a little to gratify the taste of those, who delight to hear praise perfected out of the mouths of babes.

We applaud the author, for the methods he adopted to form the mind, and religious principles of his young pupils, and we thank him for presenting this memorial to public view; we feel at once delighted and edified with the letters of the scholar to his teacher; his remarks on the 23d Psalm,—his reflections,—his diary, and his farewell address to his fellow-scholars.

The style is plain, and not deficient in vigour. We add our cordial approbation to the recommendatory note of Dr. Wardlaw, and trust this neat and excellent tract, will not be overlooked by the teachers of Sabbath schools, or by those who have the management of juvenile libraries.

RELIGIOUS INTELLIGENCE.

I. STATISTICAL VIEW OF DISSENTERS IN ENGLAND AND WALES.

Wishing to make this department of our work as complete as possible, we earnestly beg our Correspondents to furnish us with all documents and information relating to it, addressed to the Editors at the Publisher's.

CHESHIRE.

(Continued from p. 51.)

TINTWISTLE.—It appears from written authorities yet extant, that immediately upon the recognition of the rights of conscience, in the first year of the reign of William the Third, a number of serious people assembled for religious worship in a place, in this town, which had been part of a barn. The appropriation of the place is stated in the writings to be "for the towns-people to hold their meetings in;" for which ambiguity of expression, a spirit of caution and concealment, arising out of the preceding persecutions, has been assigned as a reason. The first minister was the Rev. ANDREW GRAY, a Scotchman, a Calvinist, and, for some time, a rigid Non-conformist. In his preaching, he is stated to have often declaimed vehemently against the church ceremonies, and repeatedly to have called the clergyman's gown and surplice, the "foppery of the whore of Babylon." But suddenly, and to the no small surprise of his congregation, this zealous champion of Dissent conformed, and obtained the living of *Mottram*, about two miles distant from Tintwistle. The first time he appeared in his parish church, his former people went in great numbers to hear him, being rather curious to know with what face he would receive them, and how he would demean himself in the very robes which he had so often and so scornfully derided; nor were they disappointed in the object of their curiosity, being not a little amused by his confused countenance and awkward deportment upon the occasion. He was, nevertheless, in some respects, a valuable man; and a more favourable opinion may be formed of him, by the perusal of a book, of which he was the author, entitled "*The Door opened to everlasting Life*," which was, a few years since, reprinted in a duodecimo volume. Mr. Gray was also the author of another duodecimo volume, on "*The Mystery of Faith*." It appears from the life of Matthew Henry, that, on the 16th of June, 1706, "Mr. REYNOLD TETLAW, of Tintwistle," (Tintwistle) was ordained at Warrington; and, on the 6th of August, 1707, "Mr. LEOLINE EDWARDS," also of "Tintwistle," at Knutsford. The

Rev. GILBERT TAYLOR is the next person who had charge of this congregation. He died in 1715, and was succeeded by the Rev. EDWARD THORNTON, who was minister 40 years, and the value of whose labours corresponded with their length. He was Evangelical in sentiment, upright in conduct and highly approved by the people. To him succeeded the Rev. Mr. WALKDEW, the son of Mr. Walkdew, of the old Dissenting Meeting-house at Stockport. Mr. Walkdew had been educated in London, and brought with him very respectable recommendations; but, though he ran well for a time, Satan hindered him, and some immoral conduct occasioned his dismissal. The congregation do not appear to have been happy in the choice of his successor, the Rev. GEO. BOOTH. He also had received an education in the metropolis, where he had been fellow student with Dr. Stafford, by whom he was recommended to Tintwistle, and from whom he experienced many acts of kindness, till he rendered himself unworthy of them by his irregularities. These caused his removal from Tintwistle in the year 1777, but did not prevent his acceptance at *Hatherlow*. (See Hatherlow.) The congregation at the latter place soon became disgusted with his inconsistencies, and induced him to discontinue preaching in 1783, his habits having then involved him so deeply in debt, that one of his creditors arrested him, and threw him into Chester goal. He was succeeded at Tintwistle by a Mr. TURPS, of whom it is stated, that he was any thing but what a minister ought to be; that he ingratiated himself with the people, by making a flourishing exhibition of stolen sermons, but that it soon appeared, that he, whom they deemed to be so excellent a preacher, was not a holy liver. He, therefore, sunk into dissipation and neglect; and relinquished his station. To Mr. TUFFS succeeded the Rev. WILLIAM HUDSON, from Heckmondwike Academy. Mr. Hudson was a native of Clayton, a village in Yorkshire, distant three miles from Bradford. His parents were well informed and firm Dissenters, of the Independent denomination, and honourable professors of religion. They were leading members of the congregation

which attended for public worship, at the old Dissenting Meeting-house at Kipping. From early childhood, William was of a serious and solemn temper, and exemplary in his conduct; he was sent to the Heckmondwike Academy as soon as he had attained sufficient age, where he enjoyed the valuable tuition of the Rev. JAMES SCOTT, and attained such proficiency in languages as to be esteemed one of the most learned men who had proceeded from that institution. He quitted this Academy in the year 1782, to settle at Tintwistle. It will readily be supposed that, after three ministers in succession had been expelled for vicious conduct, the congregation could not be large, or in very prosperous circumstances. It was, in fact, on the very verge of ruin: many hearers had been driven from the place, their minds alienated from the cause, their tempers soured by disappointment, the Gospel calumniated, and the ministerial character degraded; but Mr. Hudson's deep seriousness, fervent piety, and strict deportment, peculiarly fitted him for the arduous task of raising up this church from the depression into which it had sunk, and of drawing the people back to those pews which they had deserted. This was, indeed, a work of time, and some years elapsed before the congregation had regained its former respectability. After his settlement, his first attention was to the further improvement of his mind, with a view to which he so arranged his time, that every hour might have its proper employment, and every employment its appropriate time. He pursued this plan so closely, that in the decline of life, he confessed to a young minister that he had been excessive in his application to studies, not allowing sufficient time for visiting his people, and for needful relaxations. His books were numerous and select, and familiarized to his mind by repeated perusals. In his religious views, he was a judicious moderate Calvinist, firm in his principles, and a great admirer of the fathers of non-conformity, the puritans, the ejected ministers, and old Dissenters. There was a slight defect in his articulation, which made the delivery of sermons appear painful to himself, and consequently rendered the hearing of him unpleasant to the congregation. To this may be added a want of fluency, and of a ready command of words, which made his aim frequently obscure: nevertheless his subjects were well chosen—his preaching practical and useful, and always applied to the conscience. He greatly excelled in prayer, in which he would not unfrequently manifest a pathos,

unction, weight, and variety, which made his petitions admirably impressive and affecting. In addition to his stated engagements in the chapel at Tintwistle, he preached frequently in the adjacent villages. Upon one occasion, before he had acquired a knowledge of the country, he was returning from a village, and so completely lost his way, that he became quite bewildered, and was compelled to take up his abode for the night upon the houseless heath. In the fulfilment of his pastoral duties, he discovered many excellent qualities. His conversations and prayers by the beds of the sick and afflicted, were faithful, tender, and spiritual; and so fraught with wisdom, benevolence, and piety, as to excite a high veneration for him, and a deep sense of his worth. But whatever opinion others might form of him, there was in his own breast, a feeling of deep humility. The approach of the Sabbath occasioned such an awful sense of responsibility, as sunk him into dejection and anxiety, till the day was past, when he would appear as if his mind had been relieved of a heavy load. To a young minister, he declared with great feeling in his last illness, "my ministry has been in weakness, and in fear, and in much trembling." Such were his modesty and candour, that he never either directly or indirectly commended his own services; but was always forward and liberal in his commendations of, and grateful for the services of other ministers. He never entered into the marriage state; but his household affairs were superintended by a maiden sister, a lady of respectable character. He was partial to the company of literary men, and neighbouring ministers; he was also distinguished for hospitality. Unfortunately at one time, he secluded himself so much from common life, as to bring on a gloom and depression of spirits. The consequence was, when he had been twenty years at Tintwistle, he began to imagine, that his ministry was altogether useless, and that some other person would be more acceptable, and more serviceable in his pulpit. This feeling was greatly aggravated by the progress and exertions of the Methodists, and their unkind and contemptuous speeches concerning him. In the latter end of the year 1803, he disclosed to an endeared friend, the grief which these circumstances had occasioned. The idea which preyed upon his mind most painfully, and induced him to think of resigning his charge, was that he had become utterly useless in the church of God: but from the immediate execution of this purpose, the neighbouring ministers dissuaded

him, and the state of his mind becoming more cheerful, he continued in his station, and the latter years of his ministry were eminently successful; the seed which had been long buried in the earth began to spring up; the prayer meetings were better attended, and displayed a richer spirit of devotion; additions were made to the church, and several young people felt and exemplified the power of divine grace. When affairs had thus assumed a smiling aspect around him, his soul became animated in his work; his disposition benignant, and his intercourse with his people frequent and affectionate. The increase of hearers called for an enlargement of the place of worship: in consequence of which the people resolved, to build a new one on a larger scale; but *Mr. Hudson* did not live to see this desirable event; for dying in 1811, his corpse was consigned to the grave, and the old meeting-house taken down to the ground on the same day. He had been minister of Tintwistle twenty-nine years, where he found the cause of religion shaken, sunk, and ruined by the blasting influence of sin, and left it flourishing in the beauty of holiness. The new place of worship (which is the third, the age of the second being unknown) is a substantial and handsome structure, and measures within side 54 feet in length by 42 in breadth. It contains three galleries, and will seat 700 persons. The expense of its erection was £1500. of which 1200 have been defrayed by the congregation, who propose to discharge the whole expense themselves. A Sunday school is supported in connection with the meeting-house, for which a new building, two stories high, and measuring 54 feet by 18, was erected in the year 1819, at the cost of £300. viz. one hundred pounds contributed by the teachers and children, and the residue by the congregation. There are above 300 scholars. For three years, from the death of *Mr. Hudson*, the congregation remained without a settled pastor; till *Mr. BENJAMIN SENIOR*, a native of Earls Eaton, near Dewsbury, in Yorkshire, and who had received his education at Idle Academy, was called to the ministerial office. Some additions have been made to the church and congregation under his ministry, the number of hearers amounting to about 600.

WARFORD.—There is a place of worship in this place belonging to the Particular Baptists, of which we have not been able to obtain any information, except that the pulpit is occupied by a *Mr. Holt*.

WHEELLOCK-HEATH Chapel, about two miles south-east from the market town of Sandbach, was erected in the

year 1704 or 1705, by subscription, for a congregation of Presbyterians; and on the 6th of August, 1706, (*Life of M. Henry*, p. 264.) *Mr. SILAS SIDENOTHAM* was ordained minister over it. *Mr. Leoline Edwards* was, at the same time, ordained over the church at *Tineli*, and *Mr. Thomas Perrot* over that of *Newmarket*, in Flintshire. *Mr. Angler* prayed, *Mr. Laurence* preached from 2 Timothy ii. 2. *Mr. Matthew Henry* received the confessions of faith and ordination vows, and gave the exhortation. There were present at this service about 18 ministers of neighbouring churches. His successor was the Rev. *WILLIAM BOWN*, who was minister in 1738. He was succeeded by a *Mr. RADCLIFF*, who was minister in 1772, and preached on alternate Sabbaths here, and at Leek, in Staffordshire. There was preaching in the chapel only once a fortnight during 60 or 70 years; and towards the conclusion, the congregation was reduced to 10 or 12 persons. At length, a difference of opinion arising between the minister and this small congregation, the place was shut up in 1773, and so continued for several years, till it had fallen greatly into decay. The second trust-deed bore date in 1753; and, in 1788, the only surviving trustees, under that deed, granted a new deed to fresh trustees. They put the chapel into repair, and invited *Mr. CORNELIUS GREGORY*, of Beeston Castle, (who is still living, but much incapacitated, being in the 80th year of his age,) to come and preach the Gospel in it monthly. *Mr. Gregory* occupied the pulpit for nearly 28 years, except in extremely bad weather. He resides at a distance of 18 miles; and, owing to the distance, and his infirmities during the last four or five years, came not more than three or four times in each summer. His services were all gratuitous. His congregation was numerous and respectable, and generally very serious in their deportment, from which it is hoped that much good was done by him. *Mr. JOHN COOPER*, a minister of the Baptist church at Nantwich, succeeded *Mr. Gregory*, and has preached monthly for the last five years. There is now every prospect of an independent church being raised.

WOODHEY.—*Mr. JOHN CARTWRIGHT*, who is described by Calamy (vol. 2, p. 125) as a man of an excellent sedate serious spirit, and a very judicious solid preacher, is stated, after his ejection, to have become the Chaplain of the pious Lady Wilbraham, at Woodhey. He continued his labours till his death, on the 17th February, 1687-8.

II. MISCELLANEOUS.

Abstract of Mr. Brougham's Education Bill.

It consists of three branches:—

- I. The manner of establishing schools.
- II. The manner of appointing, visiting, and removing the masters.
- III. The manner of admitting and instructing the scholars.

I. *Establishment and Endowment of Schools.*

This branch consists of three parts.

- i. The manner of moving the question of establishment.
- ii. The manner of trying the question.
- iii. The execution of the order made on the trial.

i. *Moving of the question.*

A school or schools may be moved in any ecclesiastical district, i. e. any parish or chapelry, in two ways—by complaint or by application.

1. Complaint is where a school or schools are sought to be provided, there being either none, or no sufficient schools in the ecclesiastical district, or in the neighbouring districts. The complaint may be preferred by

a. The Grand Jury at Quarter Sessions, either complaining themselves, or adopting the complaint preferred to them by any householders.

b. The rector, vicar, or perpetual curate, residing and officiating; or the curate or other officiating minister of the parish or chapelry.

c. Two justices of the county or riding.

d. Five householders of the parish or chapelry.

2. Application is where any master or conductors of a subscription or other private school desire to have it become a parish school, and apply for this purpose upon terms. *This application must have the consent of the officiating minister, or two Justices, or five householders.*

3. Both complaints and applications must be made after notice. If the Grand Jury make complaint at one Sessions, it cannot be tried until the next. In all other cases four weeks' notice must be given in the parish church or chapel during divine service, and on the doors.

4. An estimate of the probable cost must accompany the complaint, and an estimate of the costs of any alterations required, must accompany the application. And notice must be served on all persons whose property may be affected by any order to be made.

5. Several parishes or chapelries may be joined in one complaint; and then the officiating minister of each must join, or three householders of each, or the

Grand Jury of the county, or two Justices, and with the same notices and estimates as before.

ii. *Trial of the Question.*

Complaints and applications are to be tried by the Justices at Sessions.

1. Church or chapel wardens are to defend their parishes or chapelries, if they please, against any complaint or application, at the expense of the parishes or chapelries; and they may be required so to do by five householders with a week's notice.

2. *Justices may order the costs of the proceedings to either party.*

3. Justices may order schools not exceeding three in any parish or chapelry, or any number of the parishes or chapelries joined in any application, or afterwards in any such parish or chapelry as has been joined, but so that there never shall be more than three parish schools in any one parish or chapelry.

4. The master's salary is to be fixed in the order: not to exceed thirty pounds, nor be less than twenty, and not to be changed during the master's incumbency.

5. The order is to specify the cost of the building and garden, or to allow a yearly sum not more than eight nor less than four pounds in lieu of garden where none can be provided.

6. The order of sessions to be final.

7. The Education Digest may be given in evidence, but not as conclusive evidence.

8. Repairs, if above ten pounds, are to be obtained on complaint by the master, or if the master's place be vacant, by the same persons as those authorised to make complaints, and with the same notices and estimates.

iii. *Execution of the Order.*

1. Justices are to issue their warrant upon any order made by them, directed to the officiating minister and parish officers.

2. The warrant is to be a sufficient authority to the Receiver-General of the county or riding, to advance money for providing house and garden, or for paying persons making application, or for altering premises conveyed by them; and the receipt of the minister and parish officers, or persons making application, to be authority to the Treasury to repay from the Consolidated Fund such sum to the extent of two hundred pounds; the overplus, if any, to be borne by the county rates.

3. No person's buildings or land to be taken without notice a month before trial of the complaint; and if any such be taken, a Jury from a neighbouring ecclesiastical district is to assess the value.

4. No parish officer is to be concerned in building, alterations, or repairs at all, under one hundred pounds penalty, nor in selling buildings or land for the use of a school, without an estimate of price fixed by the county Surveyor.

5. Warrant of Justices for the master's salary, or for repairs above ten pounds, or for money in lieu of garden, to be authority to the parish officers to levy the sums therein directed half-yearly in the same manner as poor rates, by a rate to be called the School Rate.

6. Householders at a meeting, with one month's notice, and consent of the officiating minister or ministers during a vacancy in the place of master, may, if three fourths concur, increase the salary, by a sum not exceeding twenty pounds a year; absent proprietors of one hundred pounds a year and upwards, voting by agents authorized in writing: such additional salary to be levied as the other salary.

7. The schoolmaster is to have the freehold of the house and garden to all intents and purposes, except voting at elections of members of Parliament.

8. Repairs, as far as ten pounds in two years, may be made by the parish officers, and paid by levy of school-rate on the parish as above.

II. Appointment, Visitation, and Removal of the Master.

This branch consists of three parts.

i. Qualification of the master.

ii. Election of the master.

iii. Visitation of the school.

i. Qualification of the Master.

1. Certificate of the officiating minister and three householders of the parish where he last lived a year, or of the minister and two householders of each parish if he lived in more than one, setting forth his character, and that he is a member of the Established Church.

2. Age not less than twenty-four, nor more than forty.

3. Parish clerks eligible as schoolmasters.

4. Officiating minister not eligible.

5. Where the master is continued on application, the same certificates necessary.

ii. Election of the Master.

1. Meeting of householders rated to the school-rate and agents (authorized in writing) of proprietors of one hundred pounds a year and upwards, to be called by one month's notice in church or chapel, during service, and on the

* It is proposed to alter the age, and to give a power of choosing persons formerly schoolmasters, though not within the statutory age.

doors, and to be held in the school-house, for the purpose of choosing a master.

2. Senior parish officer to preside, and have a casting vote in case of equality of votes, to read the certificates and other testimonials, to determine all disputes as to the right of voting, to declare on whom the choice has fallen, and to report the same to the officiating minister.

3. Officiating minister to call the person chosen before him, and examine him and his certificates, and to notify his approbation or rejection to the parish officers: if he approves, the appointment to be complete; if he rejects, a new election to be had as before.

4. Other acting parish officer to preside, and report in case of the senior's illness or necessary absence.

5. Where, on application, a school is put on the footing of a parish school, without any consideration for buildings and land belonging to it, or with a consideration below their value, the justices may appoint the former master, if duly qualified, and with the approbation of the resident officiating minister. All future vacancies to be filled up as hereinbefore stated.

iii. Visitation of the School.

1. Ordinary from time to time may visit all parish schools within his diocese, either

a. By himself in person; or

b. By the dean, within his deanery; or

c. By the archdeacon, within the diocese or archdeaconry; or

d. By the chancellor, within the diocese.

2. Visitor may remove the master.

3. Visitor may superannuate the master, after fifteen years' service, and order him a pension not exceeding two thirds of his salary; such order being a sufficient warrant to the parish officers to levy the same half-yearly with the other school rates, and in like manner; and to proceed to a new election.

4. Appeal from the ordinary to the metropolitan; and from the dean, archdeacon, and chancellor, to the ordinary.

5. Ordinary to make yearly returns of the names of parish schoolmasters in his diocese, numbers of children attending, salaries and emoluments, with remarks, as a part of the returns which he is required to make by 43 Geo. III. c. 84, and 57 Geo. III. c. 99.

6. Officiating minister may at all times enter the parish schools, and examine the master and scholars; and is required to answer questions touching the state thereof to the Ordinary.

* It is proposed to give an appeal to the other metropolitan, in the case of schools within an archiepiscopal diocese.

III. Admission and Tuition of the Scholars.

This branch consists of two parts.

- i. The manner of admitting scholars.
- ii. The manner of treating them.

i. Admission.

1. *The officiating minister, with the advice of the parish officers, as assessors, shall fix the rate of quarter pence, as often as the master's place is vacant; not lower than one penny per week, nor above four-pence, and affix the same in the school-room.*

2. *Pauper children to pay one penny in all cases.*

3. *Officiating minister with parish officers, as assessors, to recommend any poor child whose parents (not receiving parish relief) cannot pay at all, to be admitted gratis.*

4. *No distinction whatever to be made by the master in his treatment of different classes of scholars.*

5. *Master, if called on to teach any children at extra hours, or extra things, may agree for the same with the parents.*

ii. Tuition.

1. *The officiating minister, on each vacancy of the master's place, is to fix the hours of teaching—not more than eight nor less than six hours a day—and the times of vacation not more than twice a year, and a fortnight each time, or a month if in one vacation; to affix the same in the school-room.*

2. *The Holy Scriptures to be taught: the officiating minister, if he pleases, directing, from time to time, any passages he may think fit to be taught among others.*

3. *No other religious book whatever to be used or taught in lessons: no book without officiating minister's approbation; and no religious worship, except the Lord's Prayer or other passages of Scripture.*

4. *Church Catechism to be taught half of one day in the week; and, if the officiating minister thinks proper, at a school meeting on Sunday evening, not exceeding three hours.*

5. *No child to be punished, rebuked, admonished, or otherwise molested, for being absent with leave of its parents, guardians, or persons having care of it, at the times when the Church Catechism is taught.*

6. *Scholars to attend the parish church once every Sunday with the master, unless they attend with their parents or others having care of them: but no child to be punished, rebuked, admonished, or otherwise molested, for not so attending, if the parents or guardians shall signify a wish to that effect, and that the child attends some other place of Christian worship.*

7. *Reading, writing, and arithmetic, to be the things taught in all parish schools.*

Resolutions respecting a proposed Measure for the General Education of the Poor.

At a Special General Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held at Batson's Coffee House, Cornhill, on Tuesday, July 18, 1820, "To consider a measure announced to Parliament, 'For the General Education of the Poor;'" David Allan, Esq. in the Chair.—It was unanimously resolved,

1. That this Committee appointed to protect the religious liberty of Protestant Dissenters, believe that wisdom and freedom mutually promote individual and public happiness; and desire that all men should enjoy the benefits of an appropriate and religious education,—including instruction in reading, writing, and arithmetic.

2. That this Committee have observed with satisfaction not only the numerous educational Institutions, liberally endowed by our forefathers; but the general diffusion of elementary knowledge among their fellow countrymen; and the great modern increase of attention to the instruction of the poor, manifested not only by poor parents—by Parochial Schools—by the National Society—by the British and Foreign School Institution—but especially by the establishment of Sunday schools, which combine the great advantages of sufficient tuition with the due observance of the Sabbath day, and with moral and religious improvement.

3. That gratified by these observations, considering also the facilities to instruction afforded by the systems of Dr. Bell and Mr. Lancaster—anticipating that the benevolent zeal already manifested, and yet progressive, would continue to increase—concluding that as parents, themselves instructed, would become the instructors of their children, or desire their instruction, the progress of instruction would augment with every successive generation—and believing that spontaneous beneficence is more effective than extorted contributions, and that individual and cordial efforts, are more useful than prescribed and legislative systems, this Committee have cherished a hope that, without any extraneous interposition, or Parliamentary enactments, every benefit that the love of freedom, patriotism, philanthropy, and religion could desire as to general education would be eventually, speedily, and happily obtained.

4. That this Committee, representing a large portion of the population of England and Wales, from whom many civil rights are yet withheld, on account of their religious opinions, and who are

yet subject to exclusion from offices, and to tests which they deem obnoxious and disgraceful, must deplore any measures that may increase the degradation they desire to terminate, and augment the powers and abuses of a system which they conscientiously disapprove.

5. That this Committee have therefore perused, with regret, some charges and discourses of dignitaries of the Established Church, declaring that the general education of the poor would be connected with the Established Church, and that the parochial clergy should be invested with additional powers, to superintend that education, and to render it subservient to the increase of the members of that Establishment.

6. That such regret is augmented by the proposition of a measure to Parliament, realizing all the apprehensions excited in their minds, and proposing to establish parochial schools at a great immediate national expence, and at considerable and permanent local charges:—and so connected with the Established Church, as to the veto in the appointment of schoolmasters,—as to the qualification of those persons,—as to the visitatorial powers of the clergy and superior officers of the church,—as to the compulsory contributions of Dissenters towards such establishments, as must increase the powers of the church, at the expence of Dissenters of every denomination, in a manner which not only the friends to religious freedom, but even the advocates of an imperfect toleration must condemn.

7. That to this Committee the details of the measure appear equally objectionable with the principle of the union of such parochial schools with the Established Church:—and they cannot doubt that the Bill, if passed into a law, will produce parochial litigations, local feuds, expensive contests, and sectarian and party disputes, that would agitate every district of the country, and occasion additional animosities and disunion, when the public interests and private prosperity especially require candour, conciliation, and unanimity among wise and good men.

8. That this Committee, from their observations and inquiries, believe that the information on which the necessity for the measure has been founded, is imperfect; that education is more generally diffused than the proposer of this novel plan is aware; that the measure is as unnecessary as objectionable,—and that it is especially ill-timed, at an era when unprecedented private exertions are made to diminish the existence and ills of ignorance, and when public burdens and parochial taxation are already greatly oppressive.

9. That this Committee, therefore, experience not astonishment but pleasure at the disapprobation which the project has already excited, and perceive with satisfaction, that not only in the metropolis, but in every part of the country, such disapprobation exists:—and that not only the Dissenters and Methodists connected with this Society, but the Wesleyan Methodists, Quakers, Jews, Catholics, and Religionists of every sect, as well as many pious and liberal members of the Established Church, who disapprove of many parts of the plan, concur in their disinclination to this well-intended but injurious design.

10. That acting, however, on the principles by which they have invariably regulated their conduct, this Committee will seek rather to allay than to inflame that general discontent; and as the Bill is postponed until another Session, and may never be revived, or if revived, may be much modified and less exceptionable, they will from respect to the benevolent motives and laborious exertions of the proposer of the measure, and from a desire to prevent agitation and alarm, abstain from all public opposition to the Bill, until it shall be again submitted to the consideration of Parliament.

11. That, to tranquillize the anxious solicitude of their numerous and inquiring members, the Secretaries transmit a short letter to each of the periodical publications circulating among Protestant Dissenters, informing their friends of their attention to the subject—apprizing them of the delay that must now occur in its progress, and that will supersede the necessity for general and immediate exertions:—and assuring them, that if the measure should be again attempted, they will give them timely notice of the attempt, and invite or accept their universal co-operation to prevent its success.

12. That, aware that such re-introduction and such success, must principally depend on the sentiments that may be formed of this measure by his Majesty's Government—and rendered confident of their liberal principles, by past attentions and frequent experience—and especially encouraged by the particular and recent pledge of the King, that the Toleration should be preserved inviolate, this Committee, think it respectful to apprise his Majesty's Government without delay of their resolutions; and that the Secretaries be, therefore, directed to transmit them to the Right Honourable the Earl of Liverpool, and to request an interview with him, previous to the next Session of Parliament, whenever

he shall have considered the subject, and his convenience will permit.

13. That the Secretaries also transmit copies of these Resolutions to his Royal Highness the Duke of Sussex, the Right Honourable Lord Holland, Sir James Mackintosh, and Mr. Alderman Wood, the late Chairman at their Annual Meetings, and also to the Secretaries to the Deputies for defending the Civil Rights of Dissenters, and of the British and Foreign School Society; to the Committee for protecting the privileges of the Wesleyan Methodists; and to the gentlemen who watch over the interests of the Society of Quakers, that they may understand the sentiments of this Committee, and the conduct they have determined to adopt.

14. That this Meeting, specially convened by their Honorary Secretaries, to consider a measure vitally important to their constituents, express their thanks to them for their attention to the subject, and for their meritorious exertions.

DAVID ALLAN, Chairman.

Extract from the Ninth Annual Report of the Committee of Management of the Theological Academy at Glasgow.—The operations of the institution, which has now completed the first year of its third period, have, during this year, proceeded with an increasing degree of energy and success. Two of the senior students, who had last year left the academy, their time of attendance having expired, have been ordained to the pastoral office at Whitehaven, and Carlisle. One who had gone to St. Petersburg, on his way to Siberia, has reached the far distant region of Selenginsk, the sphere of his much desired Missionary labours among the Tartars. Another student, whose acquaintance with the Gaelic language, added to his other qualifications, peculiarly recommended him, has been stationed in a very important situation at Inverness; while a former student, who previously occupied it, has, after being called to various other places, removed to a new and highly promising field, where he is likely to be soon united, in the pastoral relation, to a church formed under his own personal inspection, at Grandholm, near Aberdeen. Two other students, whose course is finished, have been most usefully and acceptably employed in different parts of the country, supplying churches, which are at present without pastors. One student, belonging to one of the churches in Aberdeen, whose name was inadvertently omitted in last Report, has been, as usual, prosecuting his studies at College, in Aberdeen during winter, and in this academy during summer; and, in both situations, has

been much engaged, and met with general approbation, in supplying the neighbouring churches with sermons. The rest of the students have been occasionally occupied, in a similar manner, and with encouraging success, during the vacation, and at other times, as far as the degree of their progress, and the avocations of study, would permit. At present, the number of students attending the academy is thirteen. Since last Report was published, three students have left, and no fewer than seven have been added. All these have been warmly recommended by the churches to which they belong; and two of them being acquainted with the Gaelic language, will, of course, be peculiarly fitted for labouring in the Highlands and Islands of Scotland.

It is hoped, the churches will feel a growing interest in a seminary from which they are deriving increased benefit. To several of the churches, and to individual brethren, the institution is under great obligations. Various Christian friends also, though not of the same communion, have manifested their kindness in the most liberal and acceptable manner. There are still several applications for admission into the academy, to which they cannot, for the present, accede, but to which they will be happy to attend hereafter, should their funds permit; as they know there is a daily increasing demand for labourers in the plenteous harvest, both at home, and in other parts of the world. They beg leave to mention, that their library is in a very imperfect state. They have gratefully to acknowledge a few handsome donations of books, in the course of last year, as well as formerly; but there is still a great deficiency; and they hardly know any way, in which greater respectability, or a more permanent benefit, can be conferred on an institution of this nature, than by presents of valuable books, or by subscriptions appropriated to the purpose of procuring them. The tutors of this seminary are the Rev. G. Ewing, and the Rev. Dr. Wardlaw.

Death of the Rev. H. Field.—On Friday, the 5th of January, died, at Blandford, in the 88th year of his age, the Rev. H. Field. This venerable man was, for a period of 67 years, engaged in ministerial labours at that place. His life, regulated by the purest principles, and devoted to the attainment of the noblest objects, exhibited personal religion in its primitive and best state. He was justly regarded as the father of Dissenting ministers in the county of Dorset. A particular feature of his history, in connection with that of his two respectable predecessors at Bland-

ford, Mr. Powell and Mr. Blake, deserves to be noticed; the united services of these three ministers, in the same church, extended to a period of more than 150 years. Mr. Field's interment took place on the Friday after the day of his death, when his remains were accompanied to the grave by a numerous assemblage of mourners, consisting not only of his own relatives, and the members of his church and congregation, but of many persons of the establishment, anxious to pay their last tribute to departed worth and excellence.

Death of Mrs. Belgrave.—On Lord's-day, 12th November, died, at her house in London, in the 65th year of her age, Mrs. Margaret Belgrave, widow of Thomas Belgrave, Esq., of North Killworth, Leicestershire. She was, for many years, a consistent member of the Independent church at Welford, in Northamptonshire, of which interest she was a liberal supporter. This venerable lady appears to have been of that worthy race of Nonconformist gentry now so rare in our churches. Her fortune which was ample, enabled her to be peculiarly the friend of the poor and afflicted; and her hospitality was the result of genuine kindness and true benevolence. Her piety, manifested in her attention to public services and private devotion, was exemplary. It is stated that she arose generally at six in the morning, from which time to eight, she remained in reading and meditating on the word of God, and in prayer. In her last sickness, which was long and severe, she exhibited the influence of Christianity in a patient suffering of her heavenly father's will. The Rev. B. Hobson, of Welford, preached a sermon from Revelations xiv. 13, on the 26th of Nov., (the Sabbath after her interment) in which he made this melancholy event the subject of improvement to his congregation.

Port of London Society, for Promoting Religion among Seamen.—This Society will hold a public meeting at Freemason's Tavern, Great Queen Street, Lincoln's Inn Fields, on Tuesday, the 13th Feb. inst. The Chair to be taken at 12 o'clock.

It is not yet ascertained by whom the Chair will be filled; but it is expected that the meeting will be presided over by a distinguished nobleman, a warm friend to the best interests of seamen.

The friends of Home and Foreign Missionary exertions, will rejoice to hear, that the divine blessing has accompanied the labours of the Committee to an extent, which has realized,

and even exceeded their most sanguine expectations. They, therefore, feel pleasure in inviting the attendance of the sincere lovers of their country, as well as that of masters of ships, their relatives, and friends, on the day appointed.

N. E. SLOPER,
WILLIAM COOKE,
THOMAS THOMPSON, } Secs.

The Present State of the Religious Tract Society.—The Religious Tract Society, which, under the fostering care of the Great Head of the Church, and the beneficent support of the religious public, has attained its twenty second year, is, at length, by the magnitude of its operations, and the urgent claims on its resources, driven to the necessity of making an earnest appeal to the friends of Christianity and of the immortal interests of man.

It can scarcely be requisite to inform those who are in any measure acquainted with the proceedings of this Society, that the tracts issued from its depository, convey to the reader a condensed view of the plan of redemption, by faith in our Lord Jesus Christ; and that the general character by which its conductors have endeavoured to distinguish its publications, is thus described in the address of the Committee to Christians, on the distribution of religious tracts. "They should consist of *pure truth*. This, flowing from the sacred fountain of the New Testament, should run from beginning to end, uncontaminated by error, undisturbed with human systems; clear as crystal, like the river of life. There should be nothing in them of the shibboleth of a sect: nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but pure good-natured Christianity, in which all the followers of the Lamb who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth, nor attempted to be concealed under its folds; here should not be seen the slightest vestige of any carnal end, in any form or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, pure as it came from heaven, and fit for the whole human race to imbibe."

Within the last year, the almost incredible number of more than *five millions and a half* of these heralds of salvation have run to and fro; and of this number, *six hundred thousand*, which were chiefly intended to counteract the

awful principles and pernicious consequences of *infidelity*, were distributed within about *nine weeks*.

By these unparalleled exertions, the Society has become involved in temporary difficulties, so that a debt of upwards of *three thousand pounds*, due early in the current year, has been inevitably incurred. Although such is the present condition of the Religious Tract Society, the Committee rather rejoice in the extensive benefits which have resulted from those efforts, while they look up to Him whose is the silver and the gold, and who has said, "Ye are my witnesses: go preach the Gospel to every creature—freely ye have received, freely give!" with the cheering hope, that no sooner shall this statement be brought in contact with the sacred feelings and holy principles of all real Christians, than one generous and general exclamation shall be made,—*"Go forward—and we will extricate you from your difficulties, and replenish your treasury."*

In Great Britain and Ireland, multitudes are yet perishing, whose hearts have never been cheered by the glad tidings of redemption, through the cross of Christ;—and in foreign climes, millions are living in the region of the shadow of death, whose eyes have never beheld the light of the glorious Gospel of God.

On behalf of these destitute fellow sinners, applications are incessantly making to the Committee, and they dare not refuse to meet them, while British Christians have enough and to spare.

On British liberality the Committee now, therefore, confidently cast their burdens, convinced that the embarrassment of the Religious Tract Society need only be known, to be speedily removed; and so numerous are the attested instances of conversion to God, and of spiritual blessings conveyed by the instrumentality of these little messengers of divine mercy, that, anticipating an advantageous result from this appeal to so many of their esteemed fellow Christians, the Committee feel encouraged to address themselves to the farther prosecution of their labours, with renewed satisfaction and ardour, trusting that they will not be obliged to withhold those supplies, which the moral desolations of a fallen world so imperatively demand.

The Committee, therefore, earnestly and affectionately solicit the friends of the Society, to come forward and make a simultaneous effort on its behalf.

LEON RICHMOND, A. M.

JOSEPH HUGHES, A. M. } Secs.

PETER TRESCROW,

Committee Room, 14, Newgate Street,
London, January 1, 1821.

Education in America.—By a letter lately received from Lindley Murray, jun. Secretary to the New York Free School Society, dated June 6, 1820, we have the pleasing intelligence, that since the date of the last report, the Society has concluded to erect a building 45 by 80 feet of two stories, which will seat about 900 children. And, that the Manumission Society has lately built another school for the accommodation of coloured children, it contains two rooms, one of which will seat 350 children. The several schools under the care of these Institutions are in fine order, and the progress of the children highly encouraging. The Sunday schools in New York, which contain between 8000 and 9000 scholars, children and adults, continue to prosper, and are considered to be the medium of much good; indeed, the writer attributes the decrease of crime in that city, in no small degree to the influence of these schools.

The Society of Mechanics are about to establish a school for the children of their poor members; and they are also engaged in forming a library for the gratuitous use of apprentices.

Scotland.—*Meeting-house in Oban.*—A correspondent from Scotland writes us, that a neat chapel is nearly finished in the town of Oban, in the west Highlands. This meeting-house has been built by subscription, for the use of a small society of Dissenters of the congregational persuasion. These people with their pastor, the Rev. Mr. Campbell, had no proper place of meeting; but were obliged frequently to meet out of doors in the most inclement seasons:—their pastor in a great measure supported himself by trade; besides his stated labours in Oban, he made frequent excursions in the circumjacent country, and contiguous islands:—in order to defray his expences, and encourage these itinerant labours, some aid has lately been afforded him from the funds of the *Congregational Union*: and also from a society in Paisley, composed of the friends of religion of all denominations—the object of which is to promote schools, and evangelical preaching in the Gaelic language.

Considerable opposition has been excited to the erection of the chapel, by some narrow minded individuals, joined by two or three ministers of the national church. Mr. David Curment, minister of the Gaelic chapel, Glasgow, has shown a desire to be distinguished, as the leader of these measures, which have come before the public:—when we say, that he has been met by Dr. Wardlaw, in the field of controversy, few of our readers will tremble for the cause of liberty and the Gospel.

The Editors will feel obliged to Literary Gentlemen and Publishers, for the communication of Notices (Post paid) suited to this Department of the CONGREGATIONAL MAGAZINE.

WORKS PREPARING FOR THE PRESS.

In the press, Miscellaneous Thoughts on Divine Subjects; together with Extracts from some of the best religious Authors; to which is added, a selection of texts under various heads, for the use of those who have not much time for reading. The whole intended principally to afford encouragement and support to those Christians who are visited with affliction, or exercised with trials.

In the press, and will be published early in the ensuing month, the Third Part of the New Translation of the Bible, from the sacred original Hebrew only, completing the Pentateuch, or Five Books of Moses. By J. Bellamy.

The Rev. E. Parsons, of Halifax, intends in a short time to publish a History of Non-conformity in the West Riding of the County of York, comprising, 1. An Introductory Statement of the Principles of Non-conformity; 2. Memoirs of its Founders and most distinguished Ministers; 3. A Detail of its Progress in different Departments of the Country; and, 4. General Remarks suggested by a View of the whole. The Author will gratefully receive any information on the subject, communicated either to him, or to the Rev. K. Parsons, of Leeds.

In a short time will be published, Sermons for the use of Families, in one volume octavo, by the Rev. William Brown, of Enfield.

Memoirs of the Life of the Right Hon. William Pitt. By George Tomline, D. D. Bishop of Winchester. 4to.

A new Edition of Rev. John Foster's Essay on the Evils of Popular Ignorance, in 8vo.

In the press, a Series of Addresses to Young People, on select and interesting subjects, in 1 vol. 12mo.

A Series of Sermons on the Christian Faith. By Rev. J. B. Sumner. In 8vo.

WORKS RECENTLY PUBLISHED.

Dr. Chalmers' (of Glasgow) Christian and Civic Economy of Large Towns, Nos. 5 and 6, "On Church Patronage," 8vo. price 2s. Published quarterly.

The Application of Christianity to the Commercial and Ordinary Affairs of Life, in a Series of Discourses. By Thomas Chalmers, D. D. 8vo. Price 8s. boards.

The Design of the Death of Christ explained, and its influence in constraining Christians to "live to Him who died for them," enforced, in a Sermon from 2 Cor. v. 14, 15. By William Ward, of Serampore. Price 1s. 6d.

The Life of Principal Hill, of St. Andrews, By George Cook, D. D. 8vo. 10s. 6d. boards.

Remarks on the Internal Evidence for the Truth of Revealed Religion. By Thomas Erskine, Advocate. 2d edition. 2s.

A Course of Mathematics, vol. 1. containing the Elements of Geometry, and Plane Trigonometry. By Professor Leslie, 8vo.

Hints on Education; or, Directions to Mothers, in the Selection and Treatment of a Governess. By an Anxious Observer. 12mo.

Seasonable Admonitions in reference to Conjugal Life; a New Year's Address to Young People, at Old Gravel Lane Meeting. By Rev. John Hooper, A.M. Price 1s.

Tracts on the Divinity of Christ, and on the Repeal of the Statute against Blasphemy. By the Bishop of St. David's. 12s.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have this month been received from the Rev. Messrs. T. James—J. Bruce—J. Clunie—G. Payne—J. Ryley—W. Scott—T. Harper—J. A. James—Evans—J. Bulmer—N. E. Sloper—W. Wardlaw, jun.—B. Brook—W. Orme—S. Gurteen—John Blackburn.

Also from Messrs. Holdsworth—J. Parsons—T. Thompson—J. Wilks—A Constant Reader—J. Millar—A. Allan—Astrop—Horatio.

A Presbyterian in the north, who has sent us a letter containing remarks on a paragraph in our article for November, on the *State of Religion in Scotland*, must be satisfied, on reflection, that the insertion of his letter, with the observations which must necessarily accompany it, would be most injurious to the object he wishes to promote. We have only to assure him, that the article referred to was written without any view to the Deputations from the Scottish Missionary Society; and in the following number of our work he will find a recommendation of that Society expressed in as strong terms as its best friends could wish: besides, if the Society on behalf of which our Correspondent writes, is not a Presbyterian Society, as he alleges, it has nothing to do with our remarks. We beg him to understand that we do not shrink from the publication of his Letter; but in that case we must inform him, that we have details of a different nature from those of his letter, to lay before our readers.

Through the press of important Intelligence, we are under the necessity of omitting our *Parables*, and several minor articles.